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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, Preacher's Illustrator, and The Whiteden Fields.*

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## THE BIBLE CHAMPION

### CONTENTS—JUNE, 1930

#### EDITORIAL

More Biblical Exposition— <i>Leander S. Keyser, A.M., D.D.</i> .....	281
Is the Position of the Liberal Evangelical Tenable? <i>David S. Kennedy, D.D.</i> .....	282
A New Science versus the Old Confession— <i>David S. Kennedy, D.D.</i> .....	283
A Great Fundamentalist Mission in Africa— <i>Thomas H. Nelson, LL.B.</i> .....	283
"Adventurous America".....	284
A Royal Rally— <i>T. C. Horton, D.D.</i> .....	286
Afflictions as Educational Agencies— <i>Thomas H. Nelson, LL.B.</i> .....	287
Is He Turning Evangelical?— <i>Leander S. Keyser, A.M., D.D.</i> .....	287
Notes and Comments.....	288
Wayside Gleanings.....	291
Apples of Gold— <i>Thomas H. Nelson, LL.B.</i> .....	295

#### THE ARENA

The Biblical <i>vs</i> the Modernist View of the Cross— <i>John Horsch, D.D.</i> .....	297
Was Adam's Fall a Blessing?— <i>Edwin Deacon, M.A., D.D.</i> .....	304
More About the Evolution Problem— <i>Professor H. W. Magoun, Ph.D.</i> .....	305
The Visible God; or, The True Nature of God— <i>William E. Biederwolf, D.D.</i> .....	309
Dr. Brent Explains.....	312
Modernism or Biblicism— <i>Reverend G. L. Young</i> .....	313
Bible Passages Explained— <i>Colonel Henry S. Keyes</i> .....	319
Between Knowledge and Belief— <i>G. W. Dunham, A.M.</i> .....	320
THE SCHOOL-BAG GOSPEL LEAGUE— <i>Reverend Thomas E. Little</i> .....	322

#### THE SANCTUARY

Abiding Treasures— <i>Walter Duncan Buchanan, D.D., LL.D.</i> .....	323
Christ's Victory— <i>Edwin W. Caswell, D.D.</i> .....	325
FLASHLIGHTS— <i>William E. Biederwolf, D.D.</i> .....	326
PRAYER MEETING SERVICE— <i>A. William Lewis, D.D.</i> .....	328

#### OUR SERIAL

The Clamping of the Shackles— <i>Professor Glenn Gates Cole, Litt.D.</i> .....	330
---	-----

#### THE LIBRARY TABLE

Conducted by <i>Professor Leander S. Keyser, A.M., D.D.</i> Reviews of Recent Books.....	334
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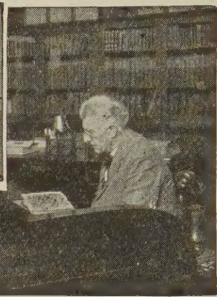
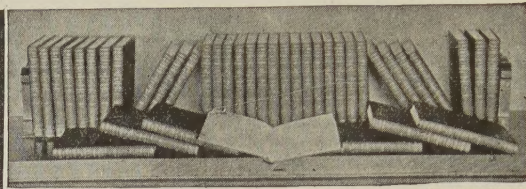
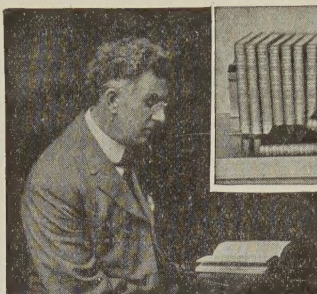
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# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*


Volume 36

JUNE, 1930

Number 6

## EDITORIAL

### More Biblical Exposition

UR friend of the Pacific Coast, Col. H. S. Keyes, is a lover of Biblical interpretation, and also a good friend of the BIBLE CHAMPION and an occasional contributor to its columns. At his request we have already given expositions of one or two Biblical passages. He now asks us to give the interpretation of Matt. 3:10-12.

We think he has himself suggested the right interpretation except in one case and so we shall give the substance of what he says, and add a few observations of our own.

Matt. 3:10: "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

The axe is evidently the doctrine or teaching of Christ Himself. His sharp revealing truth will be laid at the root of every tree—that means every person. Those that bring forth good fruit—that is, accept His teaching and live according to it—will receive His blessing and will be kept from destruction. Those persons who continue to live in sin will perish. They "shall be cast into the fire." This means that God's judgment will be visited upon impenitent sinners.

The 11th verse reads: "I indeed baptize you with water unto repentance; but He that cometh after me . . . He shall baptize you with the Holy Ghost and fire." Col. Keyes thinks the meaning here is that Christ will baptize those who heed His call and follow Him with the Holy Spirit. The others will receive the baptism of fire—that is, of God's judgment. The usual interpretation is that those who ac-

cept and obey Christ will be baptized with the Holy Spirit, who will operate upon their hearts as fire operates on substances; that is, He will purify, illumine and warm them. We incline to the latter interpretation.

Let us turn to the 12th verse: "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

Here another figure of speech taken from agriculture is effectively employed. We know how the wheat was treated in the olden times. Perhaps some of our older readers may even remember seeing wheat threshed with flails on the old barn floor. Having been beaten in this way out of the straw, the wheat and chaff were shoveled into a wind-mill, when the chaff was blown away and the wheat poured into sacks. The Baptist used a most familiar and graphic comparison, and one can readily imagine the effect it produced upon his hearers.

The explanation is that those who will heed Christ's teaching and accept Him as their Savior will be saved. They correspond to the garnered grain. But those who reject Christ and continue to live in sin will perish, just as the useless chaff was burned in the olden days. However, John injects the terrible word "unquenchable" to portray the endless character of the retribution that will come upon those who reject the Saviour of the world. There is much in this teaching to impress us seriously today. For Christ Himself afterward said: "He that believeth and is baptized shall be saved; he that believeth not shall be condemned." —L. S. K.

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## Is the Position of the Liberal Evangelical Tenable?

**I**N AN Attempt to define an Evangelical, we are in no way embarrassed for words or ideas. There is such a general recognition of the group of doctrines which the pulpit, the public, the press, as well as the pew, have all attached to the term and to those who espouse the cause for which it stands, that the word defines itself. As is well known, an Evangelical is one who confesses and defends those great historic doctrines of the church, viz., man's fallen condition, the atonement through Christ, the new birth, and salvation by simple faith. This of course implies a recognition of the Scriptures as utterly trustworthy and the work of the Holy Spirit as a supernatural work for man's salvation.

When one has welcomed these foremost truths which bind themselves into such close affiliation that to break one is to destroy the chain itself, as well as its separate link, there seems no place for the possibility of the term or thought of Liberal, which stands for the very opposite in theological thinking from the term and thought of Evangelical. However for the sake of generosity, we may grant the claim that it is not an utterly incongruous thing to unite a Liberal and an Evangelical in one person. The phrase, however, is popular, and in the Church of England possibly represents an attempt to permeate the Broad Church party with evangelical warmth.

The fact remains that there are men of the true evangelical spirit who classify themselves as Liberals. In the days of their adherence to the full message of redemption as accepted in the past, they have entered into a rich experience of the wondrous grace of God. Following this they have been told that much that they had regarded as the great building itself, had been but the temporary scaffold and had no permanent place in the temple of truth. Then they found it intellectually necessary to change their attitude toward certain statements of doctrine if they remained loyal to the hypothesis they had accepted. The supernatural had become unpleasant if not abhorrent to them and, finally, impossible to them. It is the road traveled by many sincere souls, but it is only a road. It leads somewhere and it is important to know the exact terminus. If one direction is taken that of humble dependent


search for truth, it will ultimately be found an intellectual necessity to stand by a supernatural religion. It will be seen to be this or to be nothing. If the other direction is chosen, the way of selfconfidence and assurance of wisdom, the fog will deepen and the way darken. "It is not in man that walketh to direct his steps." All the monstrosities in religion are the offspring of this wisdom which is from the feeble mind of man, this light which finally fades into darkness.

An Evangelical Liberal or a Liberal Evangelical may move forward by the force of his former convictions, but he cannot long continue his speed. For a decade or even for a half generation, he may let his mind and his heart operate independent of each other, and by this dual method act as an Evangelical and think as a Liberal, but the position is that of a small boat in mid-stream, which must finally go up or go down, resisting the current or traveling with it. The hour that the mind decides that a supernatural religion is not a necessity or reality, it does not simply deny physical miracles, but it of necessity begins to deny the great work of the Holy Spirit in regeneration, which is the foundation fact in the life of the Church, and is a stupendous miracle, since it is beyond nature and separate from it, and utterly transcends it. If there is nothing established in doctrine, there is very soon, by the very force of the argument, nothing established in moral or spiritual standards, and thus the door is swung wide to the entrance of every wind of doctrine known to human fancy.

This is a question of serious import to-day since it involves large numbers of sincere men who wish to remain evangelical and at the same moment wish to break loose from historic or conservative theology. If one can be taught by the example of others, it is not difficult to follow the trail made imperative by this contradictory mode of movement, and to note how soon and how sure the Liberal Evangelical ceases to be a Liberal or the Evangelical Liberal ceases to be an Evangelical. Eventually he must be one or the other, for he cannot continue to be both. There are Republicans in France and there are Royalists in France, but there are no Republican Royalists. The one is a repudiation of the other.—D. S. K.



## A New Science Versus the Old Confession


NOTED Liberal was addressing an immense audience of ministers and active laymen, when he smilingly and with seeming sincerity absolved his hearers from any honest acceptance of the ancient Confessions by exclaiming: "When the Confessions of the sixteenth century were drafted, the facts of modern science were unknown, so that it is quickly seen that the modern mind cannot be imprisoned by the intellectual conceptions of that age?" The charming voice and manner and diction of the orator made many listeners believe that they were compelled to relinquish their adherence to those historic declarations since it was assumed by the speaker, with what subtle intentions one does not permit himself to judge, that the systems of doctrine accepted by the Reformed churches could not stand side by side with the knowledge of our day.

It will probably be granted that the three outstanding doctrinal documents created by the Reformation are the Augsburg Confession of the Lutherans, the Westminster Confession of the Calvinists, and the Thirty-nine Articles of the Church of England. It has been my interesting experience to recently review most minutely the Augsburg Confession. Follow-

ing this with a study of the Thirty-nine Articles of Religion and with Calvin's Institutes ever within easy access, the conviction has deepened that there is nothing to be found in such a statement except a danger signal against extensive thinking. It would be just as honest a piece of logic to say that we can no longer believe Shakespeare, since he had the sad misfortune to be born before Job's modern friends had entered the field. Shakespeare cannot be so easily smothered.

All those historic documents mentioned, which gave to Protestantism her three great religious households, Anglican, Lutheran and Calvinist, contend most bravely and with reverent, scholarly skill for those precise declarations concerning the Person of our Lord, his virgin birth, his bodily resurrection and his essential deity. All three declared that the final court of appeal was neither Rome, nor great Councils, but the Holy Scriptures themselves. All three kept within the bounds of those wide areas which we call religion; but not in any small or even remote way were the facts of science discredited nor the door closed against any research that might be made either in that day or in the great days in which we now live.—*D. S. K.*

## A Great Fundamentalist Mission in Africa

WANT the readers of THE BIBLE CHAMPION to become acquainted with one of the most aggressive and promising foreign missions in the world. It is located in South East Africa.

It is independent of all denominational control and is largely of a faith mission character. Rev. E. H. Mahon, the Superintendent, and his wife have been thirty-five years doing mission work among these souls in black.

The work extends over a number of states, among which are, Zululand, Basutoland, The Orange Free State, The Transvaal, Swaziland, and Bechuannaland.

There are now over nine hundred native preachers and evangelists, and twenty white missionaries, bringing thousands of new converts to Christ each year. It is a live and fast growing mission, whose native converts are out and out for God, leaving all of the heathenism and sins of their people and oftentimes suffering terrible persecutions because of it.

There are scores of out-stations and nearly four hundred native churches with many thousands of communicants in charge of native preachers. The native ministry are having great results in the transformed lives of many. All the converts are staunch believers in full salvation and the pre-millennial coming of our Lord.

There are fifteen or twenty out-schools for native children; and the headquarters school, known as Etembeni, is at Mooigelegen, Tiger River Station, Orange Free State. Here are the headquarters of the mission, where native teachers and preachers are trained and where correspondence is kept up with every part of the field. Evangelistic parties are sent out from here. The administration of the whole field, both of white and black workers, is from this headquarters school.

At the headquarters school the mission owns over six hundred acres of land on which are school buildings, dormitories, missionary cottages, and native huts. Thousands of trees for



fruit and shelter have been set out. Stock and grain, food for man, and beast, are raised. The Mission has recently purchased three hundred and fifty acres in Natal for a branch headquarters.

Evangelism is the object of the whole mission. Schools and other operations are only a means to that end. Many short and long evangelistic trips are being carried out all the time, reaching the natives everywhere possible with the Gospel. Sometimes trips last several months, when a company of twenty-five or thirty preachers, workers and singers go in ox-drawn wagons and preach everywhere on the route.

Rev. Mahon and wife and children, as also his brother, speak the native languages of the tribes to whom they minister.

All our preachers are Fundamentalists in their teaching and perfectly loyal to the Christ and to the Word of God. Many of the converts of this mission are from the rankest heathenism, polygamy, fetish worship, drunkenness and superstition of an almost unbelievable character. More than *one hundred witch*

*doctors* have been converted and are now preaching the gospel to their own people, whom they once deceived. These men are the very hardest to reach, and the fact that more than a hundred of them are now in the work speaks loudly for the character and mighty influence of the work.

Some of their evangelistic trips are over snow-clad mountains where traveling must all be done on horseback. At one time Mr. Mahon and his company of six were lost in the snow for three weeks. At another time he was very sick and was left to die by the roadside, but God delivered him.

When we consider these neglected "*black sheep*" we are reminded that Jesus said, "Other sheep I have which are not of this fold; them also I must bring, and there will be one fold and one shepherd." Amen.

Let us pray earnestly that God may continue to bless this great work, supply their needs and greatly extend the kingdom of Christ into these regions of cruelty.—T. H. N.

## "Adventurous America"



GOOD friend of the CHAMPION has asked us to review the book by the above title. It is written by Professor Edwin Mims, of Vanderbilt University, Nashville, Tenn., an institution originally founded by the loyal people of the Southern Methodist Church who held to the evangelical faith. The sub-title of the book is: "A Study of Contemporary Life and Thought."

That is what it is—very contemporary. It is brought right up to date, having been published only last year. One must read the book through to get the real thought and purpose of it, because it contains so many quotations and analyses of contemporary writings that you cannot dip into it here and there and yet discover what the author himself believes. Frequently whole pages give what certain authors believe, and not what the author believes, but what he afterward either criticises or endorses.

In general our reaction to the book is that in some respects it has much value; yet it contains a good many things that the evangelical believer cannot help deploring. The author is a liberalist in theology; but his own doctrinal system is in a nebulous state, for the book contains 304 pages, and yet you cannot crystalize in any one statement just what the author's doctrinal view is—unless it is that religious

belief is constantly shifting, though there may come a time when we shall have "a more rational basis for hope" (see p. 298).

In 1918 Dr. Mims was devoted to the study and teaching of the literature of the Romantic and Victorian periods of English literature and the "classic" period of American literature. He tells us how he became interested in present-day literature. He seems to have read about all the modern writers who have contributed anything good or bad to the thought of the world. We are glad to say that he does not side in with the skeptics, jesters, pessimists and cynics of the day. He passes kindly yet trenchant criticisms on such writers as Sinclair Lewis, H. L. Mencken, James B. Cabell, John Dewey and Bertrand Russell. In analyzing some of the towns and cities of America, he portrays "the other side of Main Street," and sees much good there, and thus corrects the one-sided and cynical findings of Sinclair Lewis. It really is quite cheering to note how many good things can be seen in our American life if one looks for them and does not have the jaundiced view of the skeptical cynic, whose whole conception of it is lugubrious in the extreme. It is evident that our author still retains enough of the Christian system to keep him from becoming soured on everything and to help him to keep a cheerful outlook for a better day coming.



It is instructive to note the quotations given in this book from the skeptics, who have fallen into doubt of practically everything that is worth living for. About the most dismal things we have ever read are citations from Cabell, Mencken and Russell, all of them rejectors of the Christian faith. These gloomy quotations make a real "sob story," without even the compensation of tears. They indicate the despair that inevitably follows in the wake of a life of doubt. It is only Christian faith, bringing assurance of truth and salvation, that can keep the mind from sinking into the bitterness and jibing temper of cynicism. Our author, we are glad to say, has still too much faith to endorse the gloomy views of the skeptics. He still retains something of the heroic. He still believes in smiling and wants "Adventurous America" not to let herself be daunted and cowed, but to push forward to still greater adventures.

There are, however, a good many things in the book that we cannot commend. The author seems to have a cordial feeling toward everybody but the Fundamentalists. With one exception (pp. 296, 297) he has nothing but harsh and drastic words for them. They are "bigoted," "ignorant," given to "persecution," and opposed to freedom of thought and scientific investigation. The only kind of literature that he does not seem to be conversant with is that produced by scholarly evangelical Christians. It was an exhibition of the bad and ignorant side of "Main Street" in Nashville when an audience packed the largest auditorium in that city and "applauded every sentence of William Jennings Bryan's address on the Bible." (p. 104). Indeed, we think his treatment of the departed Mr. Bryan is shameful. Speaking of Mr. Bryan at the Dayton trial, Dr. Mims uses this ungenerous language:

On the other hand, Bryan represented the cause of religious superstition and bigotry at its worst. Never did a man more completely misrepresent true religion. He showed himself ignorant of real science, and utterly failed to distinguish between theistic and atheistic evolution. His long established habit of easy generalization and sophistical argument reached its climax in his impassioned speeches. He used all the weapons of the extreme conservative—sentiment, ridicule and the big stick of authority. He never appeared to worse advantage than when he was cross-questioned by his subtle opponent (pp. 208, 209).

In reply we would say that Mr. Bryan was a sincere and devoted Christian, a firm believer in the Bible as a special revelation from God, a man who put his trust in Jesus Christ for his salvation. We met and heard him many times, and we are moved to say that Dr. Mims has

treated him unjustly as well as unkindly. Mr. Bryan may not have been an "official" scientist speaking by "authority" on scientific subjects, but certainly in his books he has shown up many of the weak points in the theory of evolution, and the evolutionists have not yet been able to answer many of the poignant questions he put to them. He believed that the primate ancestor of the human family was created in the divine image and therefore did not come from an ape ancestry. We do not see any good reason for pronouncing a blistering criticism on him on that account. Will Dr. Mims please point us to any ape, monkey, gorilla or any other animal that is now evolving toward the human status? If none of them are doing so now, when they have such a good chance to take lessons from university professors, why should any of their remote forebears have undergone such an evolution?

The Tennessee law against the teaching of evolution in the public school is a great offense to Dr. Mims. It interferes with "academic freedom." It would seem that with him all the "freedom" belongs to the professors, but that the people who pay the taxes have no right to the great boon of "freedom." Is such one-sided "liberty" the real liberty of our beloved Republic?

The following indicates his loyalty to the laws passed by the sovereign vote of the people of a great State. Speaking of the attitude of Vanderbilt University, he says: "Its answer to the evolution law was to build well-equipped laboratories of biology, geology and physics, with the theory of evolution as the working basis of all who are working in these departments" (p. 111).

So that is the respect that the university and its professors show toward law! A fine example of law-abiding citizenship to set before the young people of the State of Tennessee! And those university professors actually believe and teach that they are the scions of apes or gorillas or some other animals, do they? Do they tell their pupils just when the developing ape became a human personality made in the image of God? Do they teach that God ordained the gory struggle for existence as the method by which He elected to evolve creatures in His image? What a theory! Then to think that the bootlegging method is used in teaching it against the law of a sovereign State of the Union!

Again Dr. Mims says that the School of Religion connected with Vanderbilt University "has for many years been a citadel of liberal thought." Yes, that is true. Yet the orthodox



Southern Methodists at great sacrifice founded that institution, as well as the university itself, and meant it to be a school that would uphold the true Methodist doctrine and richtung!

In his last chapter Dr. Mims aligns himself definitely with the Modernists. Cadman and Fosdick are the high priests of that school in his estimation. Harry Emerson Fosdick "is the generally recognized leader of this group." He has a right, more than anyone else, to say just what is the present state of the liberal movement. Dr. Fosdick says: "Liberalism has not been ejected from the churches; it never was more sure of its standing within them than it is now." And this statement Dr. Mims approves.

But constructively speaking, what is Dr. Mims' doctrinal belief? What are "the real

fundamentals?" Nowhere in this book that we can find does he give a clear exhibit of his beliefs. Therefore the book is more negative than positive. In opposition to another writer who has stated a definite body of Christian belief, Dr. Mims has this to say on the last page of his book:

"Is it not better to say that there may come a modification of old beliefs, a readjustment of historic situations, that will afford a more rational basis for hope?"

A religion and a philosophy that is in the "may come" stage does not furnish a very sure ground of hope either for this life or the life to come. Of the life to come this author has nothing to say. The nebulous religion which he advocates is all for this world—of the world, worldly.

## A Royal Rally



NY intelligent person who is in touch with affairs in the churches, the public schools and other institutions of learning, must be aware of the fact that evolution is an evil device to undermine the very foundations of our national life.

In the teaching of evolution is the seed of sedition against the authority of God and human government, the breaking down of all barriers against evil, and the bringing of our country down to the level of those nations which have perished without God and without hope. Unless it is checked, civilization cannot be maintained.

If the theory of evolution is true, then the Word of God is untrue. The Word of God speaks with authority: "God said!" "God saw!" "God made!" But evolution says: "We may well *suppose*!" "It is *supposed*!" "Let us *suppose*!"

God said to Eve in the Garden: "In the day thou eatest thereof, thou shalt die." The devil said, "Ye shall not surely die." But—death came! This evolutionary propaganda is being used by Satan as an opiate to dull the senses of the people to the fact that the authority of the Bible is being destroyed—the Book that declares that all men are born with an evil nature which no amount of mere culture and education can ever eradicate, and that a new, God-given nature is demanded before we can live with Him through eternity.

If the Bible goes, our country is gone. History repeats itself. We are rich and prosperous.

We stand in the forefront of the nations of the world. Our rise has been rapid. But if we fail in this time of testing; if we are indifferent to our country's peril; if we close our eyes to the strategem of the enemy—we will awake—too late!—to find ourselves headed toward the Bolshevistic hell.

This is no time for soft speeches. Let the red blood of every loyal American citizen come to boiling heat! Stand up! Speak out, in church, in school, in public and in private! Down with the evolutionary theory! Deny the schools the privilege of taking our money and using it to destroy the faith of our children! Rally around the flag of our country! Rally around the Christian standard—the Bible! Put on the armor of God! Carry a big sword and fight the good fight of faith until the last evolutionist has surrendered.

THE BIBLE CHAMPION has been waging a good warfare against the enemies of God and man, and every number is filled to the brim with armor and ammunition needed in this great battle against the Bible and its Christ. The writer desires again to lay it on the heart of every member of the CHAMPION *Family* to resolve to do his or her best to put this splendidly helpful and *really necessary* magazine into the hands of as many Christians as possible.

Get enthused about it yourself! Turn right now to the "Table of Contents" and notice how every article is calculated to strengthen *your* faith and hearten you for the conflict. Then make a firm resolve to speak about it at



the very first opportunity to some one who needs just such material but doesn't know where to find it.

The Managing Editor, the Associate Editors, and the Contributing Editors, are *all* doing their best. We are counting on *you* to do yours!—T. C. H.

## Afflictions as Educational Agencies



HE lives of God's people are not accidental but Providential. God is justified in all that He permits to happen to His believing and obedient disciples. He will turn every blight into a blessing if we obey Him.

Where nothing but an affliction will purge out a great weakness and enable us to develop a needed strength, there the absence of affliction becomes a greater affliction than the affliction itself, as it would leave the soul uninstructed and undeveloped.

God is too wise to err and too kind to permit a needless woe. "He afflicteth not willingly." Though every misery missed is a new mercy, yet our mercies often masquerade as miseries. Consequently we might almost say that no affliction is as bad as no affliction at all.

When terrible tests and trials come, and their suffering, loss, or crushing cruelty, threaten to overwhelm us, that is the time to commit it all to God and trust and rejoice in his love, wisdom and power. He can make this cross a crown, and this blight a blessing if we will but trust.

He has said, "All things work together for good to them that love God;" and again, "Vengeance is mine, I will repay saith the Lord." His people are really being honored by the trials he permits, and they will all be overruled for good, if through faith they keep the granite of God in them.

He sees some special need in our lives which this affliction is destined to correct. "Whom the Lord loveth he chasteneth." We should not resist the divine workman in his work. He intends it to do us good or he would not have permitted circumstances, wicked men or devils to have produced it.

All the saints were sufferers. "We must through much tribulation enter the kingdom of God." Remember Satan's attack on Job and glorious results in Job's later experiences. God makes no mistakes. Even our little lives are Providential and not accidental.

All affliction is permitted for our educational and disciplinary development. This is faith in God and it inspires Christian fortitude. God wants us to learn to assimilate our circumstances to our souls and not our souls to our circumstances if we humble ourselves and fight it out by faith in Christ.

To be true to our ideal is the lesson here. It is never impossible of attainment. If we can hope for it we can have it. The very desire is the proof of the possibility of its attainment. "Fear not, only believe." He will sanctify that circumstance and make that crucifixion a coronation later on.

Purpose is power and hindrances are but opportunities for education and self expansion. If we continue to idealize the victory we shall realize soon. Only the weak will and the unworthy soul give up and fail. God commands, "Let the weak say I am strong." "The lame take the prey."

The affirmative and constructive soul is sure of success if it holds on. "Whosoever will may."—T. H. N.

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## Is He Turning Evangelical?



THE editor of *The Christian Century*, Dr. Charles Clayton Morrison, is widely known as a liberalist in theology. He has said many things with which evangelical believers cannot agree. Yet, like all his school, he finds it hard to keep his head steady and to pursue a straight path. It must ever be so when men depend too much on their own limited mental powers.

We are led to making these remarks by the reading of an editorial by Dr. Morrison in one of his publications. In this magazine he gives his readers "a thought a month." So it is evident that he keeps his choicest thought every month for that special department. In his "Thought" for the month of April he really steps right over upon evangelical ground. Let us see how a liberalist puts it when he gets a luminous idea of the evangelical description (we break his long paragraph up into several paragraphs).

In Christianity the initiative is always with God, never with man. Our human life is just our response to the active prompting of the living God. This conception distinguishes Christianity from all her faiths. Christians do not pray to God in order to change his mind, or to prevail upon him to give them something that he is withholding. Quite the contrary. In the fine paradox of Jesus we are taught, when we pray, to believe that we have already received the things we



ask for! All our human love is the expression of the precedent love of God. We love because he first loves us.

The forgiveness of our sin is not primarily the result of our repentance, for it is the forgiving goodness of God that leads us to repentance. God is always long beforehand with our soul. Before we seek him he is out in search of us, and when we think we are discovering some new truth, we are in reality apprehending his revelation.

There is a thesis abroad at the moment which passes under the name of Humanism. It is an attempt to induce men to forget their dependence upon God. The idea of God is the chief obstacle in the way of progress, say the humanists. He is a kind of cosmic nuisance. He clutters up the path. Let men quit thinking about God and counting upon him as a factor in the ethical and social enterprise, and go to work with their own intelligence and skill; they will succeed more quickly in attaining their moral goal.

This shallow doctrine overlooks one fact which alone annihilates it: Man did not come here by his own volition; he was *brought* here. God was here before man arrived. And it is inconceivable that the Power which brought man into existence—which created him—can be ignored in the high enterprises through which man hopes to fulfil his destiny.

Well, that is precisely the language of the evangelical believer, who holds that Christianity—the system of truth and salvation set forth in the Bible—is a direct divine revelation. It is not a human discovery; not the finding of a human quest *via* the theory of evolution. Christianity was never evolved from lower forms of religion, as the Modernists usually hold.

If Dr. Morrison keeps on consistently saying such good things, he will have to be aligned with the evangelicals, and when the roll is called, he will have to answer, "Here!" But that also means that he can no longer train and consort with the liberalists.—L. S. K.

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## Notes and Comments

### Some Tidbits from Barnes.

If you were to read Professor Harry Elmer Barnes' book, *Living in the Twentieth Century*, you would find in it some choice bits of desperate humor. For example, he holds that man is simply "the leading member of the simian group of animals." You might know by intuition that a man like Barnes would believe himself to be the scion of an ape. How could you expect anything else from such a source? For him, being of the materialistic mind, it would be impossible to cherish the idea that man is the offspring of an ancestor who was created good and holy in the divine image. No! such a conception would be

entirely beyond the range of his mental caliber. The doctrine of descent from a brute pedigree is much more palatable to a mind of such "university proportions"!

### A Materialist's Wis-dumb.

Professor Barnes, of Smith College—a woman's college by the way—declares that "the study of simian psychology affords more in the way of a key to human behavior than all the books on theology ever compiled." We would venture to say that such an assertion is an evidence, not of wisdom, but of wis-dumb. Let us see. Let us reflect. If you were to go out into the jungle among the simians, how much would you learn about human government and civilization, about the marvels of scientific discovery, about virtue for virtue's own sake, about the beauty and glory of the universe, about literature and art, about a good and holy God who loved us and gave Himself for us? How much would you learn, if anything, even about making a fire or frying a steak, building a house, or writing and reading books? About the most worth-while things you can learn something from the works of theology; but you can learn nothing about them in apedom. So our professor's thinking meets its Waterloo before he takes even a primary step into real psychology.

### Jumping on Dead Aquinas.

Another lucubration comes from Smith College. We suppose it is the kind of pabulum dispensed to the fair young ladies of that school. Professor Barnes holds that even the most trivial book, on "simian psychology" "will tell more relevant and cogent things about human nature than all the ponderous tomes of Aquinas." We wonder how much of Thomas Aquinas the critic has ever read that he is capable of putting such an assertion in cold black print. Well, Aquinas, even if he never had the unspeakable privilege of studying simian psychology, knew this much about human nature: that it needs God, that it feels a terrible "vacancy" without communion with a Supreme Being; that it cannot account for this marvellous universe without placing back of it and within such a Being as God; that it cannot be satisfied with this brief span of our earthly life, but reaches out with beseeching hands for a destiny that is immortal. You may study ape psychology from now until doomsday, and you will find no light on the reason why human nature wants these great and grave questions answered. Turn to Aquinas,



and you will find a reasonable solution of the problem.

### A Specimen of Mencken's Philosophy.

Of course, everybody knows something about Henry Louis Mencken. He is a scoffer at Christianity and the editor of the *American Mercury*. However, his spirit is not always mercurial. We give a specimen of his literary output: "Man is a sick fly on the dizzy wheel of the cosmic universe, revolving, twenty thousand miles a second; and religion teaches us that the cosmic universe is made for the fly!" But all unbelief and cynicism are based on mistaken premises. So here. First man is not a fly. Man is a self-conscious, ethical, spiritual and immortal personality. He is capable of thinking, reasoning, lofty feeling, and of holding communion with God. If men are "sick" on account of their sinful condition, they may be cured of their malady and restored to their original status of moral and spiritual integrity. Thus the scoffer's major premise is untrue. Man may be sick—but he is not a fly.

### Mencken's Crude Way of Thinking.

There is something else fundamentally wrong about Mencken's cynical remark quoted above. He can think only of material bulk and weight. Of course, no one denies that the "cosmic universe" is vast. Like many other things in the cosmos, we are almost staggered if we think of its mere physical dimensions. But, after all, it is made up of only material substance; and matter, however dimensional, has no consciousness, no sentiency, no thinking powers, no aspirations after noble things, no desire for an immortal destiny. It is mere insensate substance. But from the qualitative viewpoint man is greater than the physical cosmos. With man quality counts for more than mere quantity. Of course, people who can think only in quantitative and materialistic terms, will not evaluate man very highly, but will jibe at his physical littleness; but people who can think in qualitative terms, in terms of personality and ethical and spiritual values, will not thus try to belittle man, but will recognize his intrinsic greatness.

### Why Was the Universe Made?

By the way, Mencken's phrase, "the cosmic universe," is tautological. The words, "cosmos" and "universe," mean the same thing. But that is only a matter of grammar. Mr. Mencken scoffs at the idea that the universe was made for the fly. By "the fly" he means, of course, little insignificant man. Well, what

does he think the universe was made for? Merely for the sake of the big "dizzy wheel"? What would be the purpose of the existence of such a wheel whirling around and around dizzily forever and ever? Was the "big machine" (the universe) just made to go on and on and on for eternity without any purpose? On the other hand, if "the sick fly" could be healed of his malady and would have self-conscious and sentient personality, and live forever in happy fellowship with its Creator, one would think that might be something worth while. No man makes a machine merely to see it go. So it is hardly probable that the Intelligence and Power that made the "big machine" of the universe made it merely to see it go on and on forever. The Christian religion, in spite of scoffs at it, assigns a far nobler purpose for the creation of the universe than does the cynical jiber. The universe was made to be man's stadium for his immortal activity and delight.

### Another Cynic's Sob Story.

Let a person fall into doubt, and he almost always becomes a cynic. He soon forms the habit of belittling man, and sees no good anywhere. Some one said of the pessimist that he cannot see the doughnut on account of the hole in it. Here comes along James Branch Cabell with his pessimistic description of man: "Man is but a parasite on the epidermis of a midget planet; an ape, who chatters to himself of kinship with the archangels, while filthily he digs for ground-nuts." Is not that an exalted (?) view of man? Did you ever hear a Christian talk that way about man? Such whimpering about man comes from the theory of evolution as well as from an inability to think in higher terms than mere materialistic bulk and ponderability. But let us think more deeply and more worthily. Take any great star like Sirius or the North Pole Star; it cannot think, feel and will; but you, kindly reader, can think, feel and will, and if you will accept Christ and live in accordance with the right principles, you will be able to "glorify God and enjoy Him forever."

### A Skeptic's Dismal Outlook.

Since we have started out to expose the lugubrious views and outlook of the skeptical crew, we might as well give another quotation—this time from Bertrand Russell. It is a long sentence, but we hope our readers can wade through it without losing their nominative: "That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears,



his loves and beliefs, are but the outcome of the accidental collocation of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system; and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy that rejects them can hope to stand. Only within the scaffolding of despair can the soul's habitation henceforth be safely built."

### Since the Bible is True.

Read the foregoing paragraph over again. Is it not exhilarating? Yet it is the best that the doubter can produce. There are no hosannas in skepticism—nothing but dirges and threnodies. But since we know the Bible to be a true revelation from God, how different are the believer's view and purview! He knows how the universe came into existence; it was created, and is therefore upheld and guided in its course by an all-wise and all powerful God. When He created man, He had a distinct prevision of the end to be achieved. The universe is not on its way to rack and ruin and general catastrophe. Man is not doomed to perish forever, but may, if he will, come into an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for him. Who would exchange the believer's joy and hope and prospect for the unbeliever's gloom and despair? Christianity is the religion of victory; doubt is the despairing wail of defeatism.

### An Exact Description.

A writer in *The Methodist*, Philadelphia, precisely describes the mode of expression employed by many a Modernist and fence-climber. He says of such a person: "He prefers the role of oracular dogmatist or the nebulous mystic." Yes, that is the reason why it is so hard to get the said person to tell you precisely what he believes and what he does not believe. He prefers to take refuge in Theological Mistland, so that you can see him and his doctrinal beliefs only in a very dim outline. It is the man of genuine evangelical faith who will tell you clearly, frankly and definitely just what he believes concerning the great doctrines of Christianity.

### When Eternity Rules One.

The credit for the following excellent statement is due to our friend, Dr. R. A. Meek, editor of *The Southern Methodist*: "Only one who has an eternal perspective is capacitated to live nobly. Belief in an endless life is both a mighty constraining and restraining force. Man moves upon a high plane when the eternal rules him." Speaking of the same eternal purview, the apostle John says: "He that hath this hope in him purifieth himself, even as He is pure." By the way, the *Southern Methodist* is such a strong and stalwart paper that every number ought to be read by people who love Christ and the Bible. Address the paper at P. O. Box 1427, Memphis, Tenn. Price, \$1.50 per year.

### A Wise Saying from Roger Bacon.

Of course, you have known from childhood what Roger Bacon said, but in these days of the resurgence of atheism, it may be well to quote it once again: "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." It seems to us that this wise adage can be upheld at the bar of reason. For example, is it not much more reasonable to believe that the universe, showing so many marks of teleology, is governed by a supreme Intelligence than to think that it is merely a dead machine that came into existence somehow or other, nobody knows how and nobody knows why? If there is such a God as the Bible depicts, then we know three great facts that we ought to know, and know them now: Whence we have come, why we are here, and whither we are going. If there is no God, then we are fumbling and stumbling and groping about in the darkness of Erebus. Which alternative is the more reasonable?

### A Couplet that is Wrong.

There is a poem in which the following couplet occurs, and some people are fond of quoting it:

Move upwards, working out the beast,  
And let the ape and tiger die.

But we are not the offspring of the ape and the tiger. Therefore we do not have our inheritance of carnality from them. They are what they have been made, and do not have a moral and spiritual nature. Since they do not have such a nature, they could not entail it upon their descendants. Therefore it is not the beast that we ought to "work out" of our natures; no! we ought to let God work out the



moral evil which we have inherited from moral beings, namely, our sinful human ancestors, and which we have increased and intensified by our own actual sins. To blame the ape and tiger for our meanness is to do them a gross wrong, because we are putting the blame on the wrong parties.

### Reverence Toward God.

In prayer we should be on friendly terms with God; yet we should not be over-familiar. The mental attitude of reverence is the one that is emphasized in the Bible. In the Model Prayer we address God as "our Father," but we add, "who art in heaven," to acknowledge that He is high and holy above us. There is a passage of Holy Writ that depicts precisely the proper speech in which we should address God in prayer. Have we ever read it—read it carefully? "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven and thou upon earth: therefore let thy words be few" (Eccles. 5:2).

### Peter and Cornelius.

It is an instructive incident—that of Peter's visit to Cornelius, the centurion, at Caesarea. Cornelius was a Gentile. When Peter reached the place, and was told the circumstances, he said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness, is accepted with Him." Some people would say that was all Cornelius needed; his religion was good enough for him; what was the use to tell him any more? But not so the Biblical record. Cornelius asked for further instruction; he wanted to hear all that God had revealed to Peter. Then Peter preached Christ to the assembly. "While Peter spake these words, the Holy Ghost fell on all them which heard the word." What a lesson for us! The light of nature and reason are not enough. We must carry the full, clear light of the gospel to the nations of the earth. "Faith cometh by hearing, and hearing by the Word of God."

### "An Epidemic of Vagueness."

The following pointed paragraph is from the pen of Dr. R. A. Meek, who is not himself afflicted with the malady of which he speaks: "Christendom today is suffering from an epidemic of vagueness. There are too many masked and unknown knights captaining the hosts of Israel. They need to let their visors down that it may be seen what manner of men they really are. For instance; it would clarify

matters in Southern Methodism considerably if Bishop Moore would let the church know clearly and unequivocally what his position is on evolution, instead of talking in riddles and saying that he refuses 'to be labeled,' and if Bishop Mouzon would set down plainly the parts of the Bible that he thinks are inspired and credible, and those which he holds are erroneous and not to be believed."

\* \* \*

## Wayside Gleanings

How exceedingly human we are, after all! A good reminder of this truth was brought to our attention again this week. Several of our friends were considerate enough to send us clippings from a paper published in Arkansas. It seems the General Assembly of the Southern Presbyterian Church appointed a commission to investigate "rumors concerning the soundness of faith" of the Reverend Hay Watson Smith, Doctor of Divinity, of Little Rock, Arkansas, and that this commission, and later the Presbytery, found there were no grounds for these rumors. Naturally one feels elated over such a report. However the doctor evidently felt it was a narrow escape for he says: "This does not mean, let it be distinctly understood, that the members of the Arkansas Presbytery are in agreement with the views I hold. Probably the most of them are not."

It seems to us it would have been the part of wisdom now to let good enough alone, for the time being at any rate. But that was not how Dr. Smith interpreted his victory for he straightway, from his pulpit, made accusations against one of the patriarchs of his own faith who holds views contrary to his own! And he also paid his compliments to the CHAMPION and several of its editors! It seems to us this was uncalled for, and reminds us of a story once related in our presence. A mouse narrowly escaped being the victim of a cat. One day the mouse happened to imbibe too freely of the drippings from a keg in the cellar and now feeling it was monarch of all it surveyed made its way to the top of the keg and exclaimed: "Now where is that cat?" to her undoing.

It seems to us it takes a very brave man who undertakes to attack a man of the dimensions of our old friend, Professor William M. McPheeters of Columbia Theological Seminary at Decatur, Georgia, who is loved by so many (we thought all) in his section of the



country. But Dr. McPheeters is always ready to give answer for the reason of the hope that is in him. Of the CHAMPION Dr. Smith has this to say: "I do not hesitate to say that for suppression of truth, for grotesque ignorance, for bitter attacks on all liberal minded ministers, and for gross misrepresentations, it is among the worst Fundamentalist papers that I have read." In this "bitter attack" Dr. Smith accuses us of making "bitter attacks!" The text he chose for his discourse is not given and may have been 1 Corinthians 13:4-11, for all we know.

Dr. Smith's attack on the CHAMPION was not altogether without its compensations for within the next few days we received several new subscriptions because of it, and also a number of requests for a copy of the magazine against which Dr. Smith has such bitter feelings. Dr. Smith concludes his message with these words and a quotation: "For my part I have found no more satisfying definition of true religion than the words of Micah: 'And what doth the Lord require of me, but to do justly, and to love kindness, and to walk humbly with thy God.'" It is so unfortunate that actions and words so often do not harmonize.

We are pleased to note that one of our Contributing Editors, Dr. Charles C. Ellis, has been elected president of Juniata College at Huntingdon, Pa., succeeding the late Dr. Martin G. Brumbaugh, former Governor of Pennsylvania. Dr. Ellis began his studies at Juniata College when he was thirteen years old and after graduating studied at Princeton, Harvard, Temple University, and the University of Pennsylvania. He received his Ph.D. degree from the University of Pennsylvania and his D.D. degree from Juniata College.

The *Christian Century*, in writing up Pentecost, concludes with this statement: "In describing the events of Pentecost we have deliberately chosen language which skirts around the moot questions of the miraculous; the physical resurrection of Jesus, the speaking with tongues, the Holy Spirit, and the implications of Peter's Messianic message." We wonder what gave Pentecost a place in the Bible but these four miraculous things. As well speak of Shakespeare's Hamlet with Hamlet left out! Then we wonder what is wrong with Christianity! If all who preached and taught lived as if there was a God there would be a great change.

Five years ago Dr. Arthur I. Brown sacrificed a large practice to be a lecturer. A year

ago he felt he should return to his city and take up the practice of medicine again. One would think he would find it hard to retrieve his practice, but, not so in this case, for within a few months he had again built up a large practice. But the platform in his own city—Vancouver—called him and enthusiastic audiences filled the theatre each Sunday afternoon. He now feels he must return to the platform and will start out next August on another lecture tour that will cover much territory. People who want to hear scholarly lectures against evolution and in favor of Biblical doctrine of creation should manage to hear as many of his addresses as possible. He expects to have time ere long to write some articles for the CHAMPION.

The Fishermen's Club was founded by our Associate Editor, Dr. Horton, in 1906, with seven members, in Los Angeles. The membership of the Club can now be found in perhaps all the missionary countries in the world. The primary purpose of the Club is to save young men, in obedience to the call and command of the master, "Follow Me and I will make you fishers of men." For many years the Club steadfastly refused permission to any similar organization to use either its incorporated name or copyrighted emblem, fearing the high standard might be in some way lowered, and the name brought into disrepute. However, in view of the growing need of definite, soul-saving work for young men, the International Fishermen's Club was incorporated in 1926, with authority to issue charters to other clubs throughout the world. Vol. 1, No. 1, the first number of a quarterly to be issued by the Club is just received. It tells about the methods of operation, is neatly printed, and the contents are what one might expect Dr. Horton to provide. Price is 25c a year. Single copy 10c. If interested write for further information to The International Fishermen's Club, 122 Pacific Avenue, Long Beach, California.

Harry W. Laidler of the Socialist party, appeared before the house committee on labor, Feb. 20, and advocated the creation of a federal department of social insurance, which would embrace administration of a national system of old-age pensions, and unemployment, invalidity, accident, sickness and maternity insurance.

The Mecklenberg Presbytery, North Carolina, in an overture to the General Assembly of the Presbyterian Church of North America, urged the General Church body to withdraw from the Federal Council of Churches, because it was now being investigated by Congress "for



its political activities on questions which Christ did not commission the church to settle." The overture further declared that the "Federal Council has been charged from reliable sources with being in sympathy with communism and with Russian Soviet propaganda" and "that the Federal Council of Churches radio program has been the means of widespread error of fundamental truths."

For many years our good friend, the Rev. John D. Nutting, Secretary of the Utah Gospel Mission, 9277 Amesbury Ave., Cleveland, Ohio, has dedicated his all to Mormon Mission work. He edits a quarterly paper which is very informing and every church should know of it and see a copy. We cannot go into the merited details of this paper but we wish every one reading this paragraph would send for a sample copy—address above. Paper is called "Light on Mormonism." We would suggest a stamp be enclosed to pay postage.

Many people think Mormonism was a Utah fad, formerly a political-religious-polygamous danger, but now, having its objectionable features lopped off, is slowly dying. Mr. Nutting makes it plain in his small paper that this is not at all the case. Read one copy of this paper and you will very likely be obliged to agree with him.

E. C. Drury, former premier of Ontario Province, with figures and statistics to substantiate his statements, before the House Judiciary committee, prophesied that his country would eventually have complete prohibition; and that Canada was far from having solved the drink problem. Summing up he said: "All we have is government sale, with consumption in the home or the hotel bedroom. No longer is drink a man's vice. Women and children are exposed to it. The home is the last place in the world where liquor should be consumed. Crime is increasing, drunkenness is increasing, motor accidents are increasing. Whatever the solution of the drink problem may be, it is not government control."

Ministers' sons: A careful analysis shows that of the 12,000 persons listed in *Who's Who*, more than 1,000 were the sons or daughters of ministers. Three presidents of the U. S. were sons of ministers. A large number of Senators and Representatives were sons of ministers. So were John Hancock and eight other "signers"; Wright brothers; Chief Justice Charles E. Hughes, Cyrus W. Field, Lyman Abbott, Edward Everett Hale, Stephen J. Field, David J. Brewer, Supreme Court Justice.

Inscribed in the Hall of Fame in New York are now sixty-five names, and of these ten are the names of sons of the clergy, and one was a daughter of the manse. Ralph Waldo Emerson came from a long line of clergymen, Jonathan Edwards was the founder of one of the most remarkable families in the history of the United States, Henry Clay was the son of a Baptist clergyman, James Russell Lowell was the son of the Rev. Charles Lowell, the father of Samuel F. B. Morse was a minister in Charlestown, the father of George Bancroft was the son of the Rev. Aaron Bancroft, Henry Ward Beecher was the son, and Harriet Beecher Stowe the daughter, of Lyman Beecher, Francis Parkman's father was a Boston clergyman, Oliver Wendell Holmes was the son of the Rev. Abiel Holmes, and Louis Agassiz was the son of a Protestant pastor of a parish in Switzerland. Of 2,145 British notables, 1,270 come from the church.

"In Paris the arrests for drunkenness for 10,000 of population have increased about fifty, in the past few years. In New York, the average is about fifteen per 10,000," according to an editorial in the *Boston Post*.

The seventeenth annual conference of the International Federation of Christian Workers (interdenominational) will be held at Sulphur Springs, Arkansas, July 13-27. Dr. William Evans will be principal Bible teacher; Evangelist John E. Brown will conduct the revival services. Others present will be Dr. Richard W. Lewis, Dr. M. A. Stone, Dr. Lewis Entz-minger, Evangelist Albert C. Fisher.

The Moody Bible Institute of Chicago will hold nine Summer Bible Conferences during the coming summer—Montrose, Pa., July 14-24; Eagles Mere, Pa., July 12-20; Ocean Grove, N. J., July 27-August 3; Hendersonville, N. C., July 27-August 10; Ocean City, N. J., August 3-17; Mountain Lake Park, Md., August 10-24; Colorado Springs, Col., Aug. 10-24; Cedar Lake, Ind., August 17-24.

Representatives of 300 colleges met recently in Chicago to talk over the common problems of the liberal arts colleges.

The Catholic directory for 1930 shows that Catholic population in the United States, not including Alaska and island territories, is 20,078,202. There are 2,248,571 children in Catholic parochial schools, 38,232 were converted to the Catholic faith last year. Some 100,000 are taken care of daily in 624 Catholic hospitals and clinics. There are 329 Catholic



orphan asylums that take care of 51,523 orphans and 142 homes for the aged.

The "working - my - way - through - college" students in the co-educational colleges and universities in this country earned a total of \$26,000,000 last year, according to a recent bulletin of the National Students' Federation of America. This figure is supposed to represent the earnings of 84 per cent of all the students in the United States.

An archaeological party has unearthed from an old tomb at Barsebaeck, province of Scania, prehistoric pottery and flints indicating that Stone Age villages were spread over Sweden's plains when the Egyptians were building the pyramids.

Under government sales of wines and liquor the manufacture of spirits increased 201 per cent; import of wines increased 268 per cent; import of malt liquors increased 332 per cent; consumption of spirits increased 98 per cent; consumption of wines increased 350 per cent; indictable offenses increased 37 per cent; convictions for drunkenness increased 32 per cent; violations of law increased 77 per cent; criminals listed as immoderate drinkers increased, 63 per cent; drunken driving of automobiles increased 554 per cent; deaths from alcoholic causes (omitting Quebec) increased 87 per cent., according to a Canadian report recently made public.

Sir Charles Marston's expedition, excavating the site of the Biblical City of Jericho, has uncovered the parapet walk on the Canaanite rampart, showing the raised platform on which the Canaanite archers defended themselves against the Israelites.

Towers of several periods, superimposed on the general lines of fortifications, have been disclosed on the west side above the Spring Gate—near the spring whose poisonous waters were cured by Elisha.

In cooperation with the Library of Congress the Red Cross has this year added to books for the blind 422 titles, and the lending library now includes fiction, biography, history, travel, essays, drama and some educational books which it is planned to incorporate into a student library.

A Braille writer of the American Red Cross transcribed in leaflet form the inspirational messages of the "Cheerio Exchange" and these

were given to blind listeners who desired to review them, during the past year.

Braille work is carried on in 34 states and in the District of Columbia. Many Red Cross Chapters undertake special work for their local blind, copy texts needed in day schools, distribute Braille Christmas cards and correspond with deaf-blind and others.

The *Methodist* submits this informative paragraph: "High schools in America have doubled every decade since 1880. And the student body of our high schools numbers five millions. That is the prize 'the four A's,' American Association for the Advancement of Atheism, are after. And all over the land they have placed their Atheist teachers upon high school faculties. Wide investigation brings to light their success in it. What are Christian parents going to do about it? Is there any issue compatible in importance to remedying this menace?"

The *Pathfinder* says: "Mrs. William Lowell Putnam, sister of the President of Harvard University, has informed President Hoover of the organization of the 'Silent Women of America,' whose aim it is to fight the United States Children's Bureau, which, she says 'is seeking to nationalize, in Communistic fashion, the children of America.'"

The 118th annual commencement of Princeton Theological Seminary was held on May 6. Joseph R. Sizoo, D.D., pastor of the New York Avenue Presbyterian Church, of Washington, D. C., was the speaker. There are 53 members of the Senior class. A number of graduate students received advanced degrees. President J. Ross Stevenson, D.D., LL.D., preached the annual baccalaureate sermon.

In his message to the legislature, Governor Theodoré G. Bilbo of Mississippi declared that if provided by law with a force of ten men and a sufficient appropriation for necessary expenses, he would rid that state of bootleggers and moonshiners in two years.

The first Methodist church erected, John Wesley's chapel at Broadmead, England, has been completely restored and was recently reopened with impressive evangelistic services. It stands on the first plot of ground that Wesley ever bought and in it is the pulpit from which the noted evangelist so often preached.



# Apples of Gold in Baskets of Silver

A word fitly spoken is like Apples of Gold in Baskets of Silver—Prov. 26:11, R.V.

By Thomas H. Nelson, LL.B., Chicago, Illinois

One of our African missionaries writes of her happy converts from cannibalism, telling how they enjoy themselves, while the cannibals enjoy other people. She said more than she meant, for we supposed that cannibals, like our city spoilsmen, derived their joy from the miseries of others.

Suffering often makes a greater sanctity, as some fruits and vegetables are sweetened by the frost.

Faith and love succeed where Hercules would fail.

Russia may unintentionally save the world from atheism, sacrilege, injustice, cruelty and economic folly by the backacting results of the dreadful example she is setting in these satanic respects.

The true religion of Christ is like a fragrant flower which yields more fragrance the more it is crushed.

Unbelief and discouragement are a polar winter—a winter without a sun.

It would take a whole lifetime of study on the part of every citizen of our country to learn all the laws he is supposed to keep; yet we hire hundreds of men each year to make more laws. This endless nonsense is so expensive in taxation that our defensive laws are in danger of becoming heavier in expense than all the loss and woes from which they claim to save us.

It is not what we say or do that counts so much as what we are.

Where vengeance is sweet repentance must some day be equally bitter if ever heaven be gained. God has said "forgive if ye would be forgiven."

Luxury is as great a foe to life and liberty as light is to lust.

If the beautiful and fragrant apple blossoms lasted, there would be no apples, but the flowers withered that the fruit might grow. And so our religious theories should be allowed to displace themselves by glorious achievements.

He who has no respect for himself can never keep the respect of his neighbors.

If one has wronged us will it wipe out that wrong for us to do an equal wrong in revenge? Will that not make two transgressors instead of one? A hearty forgiveness is the best revenge, as that ennobles the actor and may convert the offender.

When shame no longer blushes, it is no longer shame but death.

A child is a budding rose that will bloom out largely into just what its parents were before it. What a responsibility this consideration should place on the parents?

Honest simplicity can never be aped by fraud.

If the religion of Jesus Christ gets into the heart of the worst wreck of humanity on earth, it will make him sober, honest, pure, and a gentleman, eventually. Character transformations of this kind should prove to intelligence the divine character of that religion.

Dishonesty persisted in will pervert and eventually destroy the judicial sense in any man.

Beauty of face and form, like a fading flower, is very ephemeral, but beauty of character is cut in imperishable granite and will pass the pearly portals with us.

Whatever is good and pure and true and helpful is both religious and immortal.

Some preachers in their discourses give us more thunder than lightning and try to make up in length for what they lack in depth. If such would actually preach Christ rather than merely preaching about Him, hungry hearts would flock to their ministry and find the Living Bread.

A true, pure, humble, patient and benevolent religion is the best thing in the world; but an intolerant, selfish or formal religion is the very worst.

Transparent magnanimity is always the fountain head of true greatness.



In our eyes what monstrous appearances do the faults of others take.

The woman who is ashamed of being out of fashion has lost her independence with her initiative and has become a slave.

There has been and even now may be some priest-ridden countries, but our America is surely a *press*-ridden country. Most of our big city papers as agents of Satan, plead for liquor, military competition, create national jealousy, stir up class hatred, charge the country's vices to her most virtuous laws, and come dangerously near to stirring up anarchy and rebellion.

A prayerless preacher is a powerless preacher and a powerless preacher means a dying church.

Where men's religion is not their greatest treasure, both their treasures and their religion are in the greatest danger.

That the people overburdened by taxes, can read of the multiplied millions of their money squandered on fraudulently created and unnecessary jobs, and stolen by politicians, and yet show little sign of revolutionary resentment speaks well for the good sense or Christian spirit of the country or for both combined. Yet the corrupt politicians should take warning, for if such a people ever do revolt the effect will be terrible.

Pride, egotism and vanity are a fool falling in love with his own shadow. His self love has but this one virtue, he is not bothered with any rivals.

Self-defeating prejudice is born of ignorance. We do not understand the other fellow's views and we will not learn what they are because we do not like their author.

Aaron's rod was a symbol of *God's word*. By it all Moses' miracles were wrought. When placed in the Ark of the Covenant (which represented a purified human heart) it budded and brought fourth ripe almonds in the night, while the rods or staffs of the tribes remained unchanged. When it was cast forth to the ground it became changed into a venomous, hissing serpent from whom Moses fled. Those wise ones who reject God's word may well ponder this last fact, for if not allowed to be "The savor of life unto life" it will be made "The savor of death unto death."

Music is mightier than the musician himself. It originates love, feeds hope, strengthens religion, and bestows wings upon the souls of men with which they may approach so near to

heaven that sometimes they drop their atheism and sin and decide to enter.

A cheap religion is the costliest thing in the world; men generally pay for it by defeat, dissatisfaction and discouragement here, and real soul loss in the hereafter.

A church is a spiritual home where the members are the children, and like children they will be influenced more by good examples than by good advice. Where example and advice conflict, in each instance the children will follow the worst.

It is not what men ignorantly lay up but what they wisely lay out that truly enriches them.

Like the priests at the crossing of the Jordan, faith grasps the ark of God's promises and steps boldly into the stream and finds the dry and solid ground beneath its feet.

Pity him who has not learned how to find happiness in solitude.

Secret prayer is the secret of success in the work of the Lord. Where this is neglected the soul starves and the church becomes paralyzed.

There is always a reason in personal delinquency for the church's barrenness. God has said, "If thou doest not well Sin lieth at the door." Men reap what they sow, get what they give, and find wages according to their work.

In ignorance and irreligion the soul sleeps; in conversion and consideration it awakens. We must turn on the light.

Visit the country oft if you would be religious or virtuous. Crowded, growing cities drift far from nature and from God, grow irreligious, corrupt and pass away. The greater the city the greater is its danger from this source; its prosperity is often its ruin.

Profound thoughtfulness is never alone and never less idle than when apparently doing nothing.

A great longing to be holy is holiness itself and aspiration here changes to acquisition. God says, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Happiness is a heavenly quality and he who makes most here will enjoy most in the hereafter.

Men should develop those virtues in time for which they will be rewarded in eternity; and we should seek as friends on earth those whom we hope to have as friends in heaven.

## THE ARENA

### The Biblical Versus the Modernist View of the Cross

By John Horsch, D.D., Scottdale, Pennsylvania



THE so-called moral influence theory of the atonement is held by Modernists in general. It means that the value of Jesus' death lies in the exemplary way in which He met His death. According to this theory, the meaning of the atonement is that Christ, by willingly suffering the violent death of a martyr, is exerting an influence for human betterment. His death is supposed to be simply the proper culmination of His noble life, during which He wielded a similar influence by precept and example.

While most of the defenders of this theory continue to speak of Christ as the Saviour, they believe that He is the Saviour only in an indirect sense, namely, by having shown us how we may save ourselves by following His example. But "if through His death on the cross Jesus simply illustrated a way of self-sacrificing love which we are unable to attain to, the cross becomes our despair instead of our glory and ground of hope" (C. W. Hodge). The Scriptural teaching that Christ is the Redeemer by atonement is denied in Modernist theology.

The moral influence theory of the atonement implies that between the death of Christ and the death of other men who gave their lives for a good cause, there is at best a difference in degree, not in kind. A conspicuous example of one who gave his life for a noble cause is Socrates, the great pagan philosopher of Athens, who calmly and willingly died a heroic death as a martyr to the principles which he had taught. There can be no doubt that the contemplation of his death had an elevating influence on the Athenians. The poison cup to which he was condemned was to them the same symbol of devotion and of self-sacrifice as is the cross of Christ to those who hold the modern religious views.

#### A UNITARIAN ON THE MORAL INFLUENCE THEORY

In a sermon on "The Meaning of the Cross," published in tract form by the American Unitarian Association, Professor Clayton R. Bowen,

of Meadville Theological School (affiliated with the Divinity School of the University of Chicago), sets forth this view of the atonement. He says: "As the world looks on that spectacle (of Calvary), its very sin is purged and driven out. Can I look on that sublime Son of Man, dying, and cherish sin? Does not sin dry up and wither within us as we gaze? What can so powerfully expel sin as the contemplation of human nature at its highest and heavenliest? Nobility in Him kindles nobility in us," etc.

The value of Jesus' death, then, in Professor Bowen's opinion, lies in its sublime example of martyrdom. He adds that this is "the moral and psychological view of the death of Christ as related to our sin."

The thought will naturally suggest itself to the reader that the tragedy of Calvary obviously failed to have such an effect upon those who actually witnessed it. Both the Jewish and pagan witnesses of Jesus' death, with few exceptions, fairly outdid one another in showing that nobility in Christ failed to kindle nobility in them. They derided and mocked Him, thus adding to His sufferings. The tragedy which they witnessed had the effect of hardening them in their sin.

#### THE SCRIPTURAL DOCTRINE OF THE ATONEMENT

The Scriptures teach that Christ died in our stead for our sins, "the just for the unjust, that He might bring us to God." "He bore our sins in His own body on the tree." His death on the cross was of a substitutionary character. The sinfulness and guilt of sin is such that the sinless Son of God alone could pay our debt by shedding His blood for our redemption. This is the doctrine of the atonement as taught in Scripture. It is the very heart of the Gospel. Modernism says that it is an ancient dogma which is believed merely because it is found in Scripture.

But the Scriptural doctrine of the atonement is abundantly verified by Christian experience. The message of the Gospel alone meets the need of sinful man. Personal faith in Christ



and in the redemption wrought by Him on the cross results in the supernatural regeneration of the heart and newness of life. The experience of salvation and of fellowship with God will "make your heart burn within you" and give you victory over sin and over the adverse experiences of life. The fact that the blood of Christ does for the believer what the Scriptures say that it will do, is the rock upon which the objections of the "modern mind" are dashed to pieces. A certain writer says that the Gospel of salvation through the blood of Christ was for a long time a stumbling-block to his philosophy, but at length he found that his sin-sick heart needed just this message. He has experienced its power and is convinced of its truth, even though he is unable to fathom its depths.

#### A DECEPTIVE SUBSTITUTE FOR THE ATONEMENT

Modernistic theology offers what is, in fact, a deceptive substitute for the Scriptural message of the cross. It has eliminated its offense, and with it has eliminated its power. Some of the modern religious writers of Christendom have gone so far as to deride and mock the idea of Christ's death as the sacrifice for the world's sin. They deny the guilt and stain of sin, and therefore assert that an atonement, such as the Scriptures describe and teach, is superfluous. The seriousness of sin is minimized by them, and it is supposed that God's love leaves no room for the need of an atonement.

For the more advanced Modernists forgiveness of sin has become a mere figure of speech. A writer in the (now extinct) *Christian Exponent*, for example, said: "It is precisely this return of the sinner to the way of life he knows he should follow that constitutes the forgiveness of sin. Forgiveness is, so to speak, automatic, just as when one steps into a room, he is automatically in that room."

God, then, scarcely figures at all in such supposed forgiveness, neither does a realization of the guilt of sin come into consideration. Conviction and contrition are eliminated. What a contrast between such an attitude and that expressed in the words of the Psalmist: "When I kept silence, my bones wasted away through my groaning all the day."

#### E. STANLEY JONES ON THE CROSS

A modernistic view of the cross is defended by Dr. E. Stanley Jones, one of the most widely read religious authors of our day, in his books, *The Christ of the Indian Road* and *Christ at*

*the Round Table*. Dr. Jones has been criticized for his view of the cross and on other points, and has in consequence published an article in the *Christian Patriot* (Madras, India), of February 9, 1929, in which he defends himself against those who believe that he has "modernized" the doctrine of salvation through the blood of Christ. In his defense we should naturally expect of him a clear statement of his acceptance of this all-important truth. This, however, he does not give. He says:

"My attitude toward the cross is simple, and might be put this way: I find that in a home where love meets sin, at the junction of the two a cross is set up. Here love suffers, and the purer and deeper the love, the more intense the suffering. That suffering is vicarious—what should have fallen on the guilty one falls on the innocent one. If God is Love—and He is—then when that Love meets our sin—as it did in the Incarnation—a cross is set up. It is inevitable, for it is the nature of love to insinuate itself into the sins and sorrows of others. It cannot be love and stay out, and if it gets in, it suffers. And that suffering is vicarious—what should have fallen on us falls on Him (Christ). This is not something imposed on life arbitrarily, but it is inherent in the very nature of things."

In his most recent book, *The Christ of Every Road*, p. 76) Dr. Jones says, "That mother was right when she said to her sisters who went to the churches in the early morning to worship before crucifixes: 'Why do you worship before these dead crosses? See, here is the true living cross', and she stretched wide her arms till they made a cross. She was right, for here was motherhood, suffering, saving, giving herself even to a cross for the sake of the children."

We notice, first, the statements that "in a home where love meets sin, a cross is set up," and that love met sin in the incarnation of Christ. While this is obviously true, the fact must not be lost sight of that the cross which Jesus was bearing continuously in consequence of His incarnation differed widely in meaning and importance from the cross of Calvary. The former cross was in its nature much like that which He asked His disciples to take upon themselves—the cross of self-denial, the expression of the spirit of sacrifice, the cross which all men are called upon to bear. While it is indeed true that self-denial was involved in the cross of Calvary, the fact remains that all cross-bearing of Christ short of giving His life and shedding His blood as an atoning sac-

rifice for sin would not have brought about the redemption of mankind.

#### IS THE CROSS NOTHING MORE THAN A PROOF OF GOD'S LOVE?

Dr. Jones says truly that suffering for others "is inherent in the very nature of things." However, redemption through the blood of Christ was in a very special sense providential. It was in particular planned and purposed of God from the foundation of the world. The apostles preached and exalted the cross of Calvary, or, in other words, the atonement made on the cross for the world's sin.

Love, indeed, "insinuates itself into the sins and sorrows of others," as Dr. Jones says. Love grieves and suffers to see sin committed. God who is love was grieved from the beginning to see the world lost in sin. And yet God's love is not the atonement. It was the *cause* of the atonement. Dr. Jones believes that the love of God in itself is the atonement, and that the cross is simply the great proof of His love. The meaning of the cross is, he says, that God "is self-giving love and bears upon His heart our sins" (*Christ at the Round Table*, p. 255). To elucidate this view which is often expressed in his writings, he uses the following illustration. A missionary lady, in dealing with an unresponsive girl, purposely thrust a needle into her arm, and then remarked to the girl, "This does not hurt me nearly as much as what you are doing." The sight of the blood so forcibly impressed the girl with the love of the missionary that she "was changed from that hour." "She was saved by that blood," says Dr. Jones. (*Christ at the Round Table*, p. 254). The blood showed her the missionary's love.

Dr. Jones says truly in the same connection that "the cross has lighted up the nature of God." The Bible teaches distinctly and emphatically that Christ's death as a *substitutionary sacrifice for sin* is the outstanding proof of God's love. Modernist theology also looks upon the death of Christ as a proof of God's love, but denies the Scriptural doctrine of the atonement. The question forcibly suggests itself: If an atonement in the Biblical sense was unnecessary, why would God permit the holiest and best of men to suffer the ignominious death of the cross? How could this be taken as a proof of His love? As a matter of fact, it would be nothing of the kind. And is it not, furthermore, a fact that those who believe in God at all have as a rule little difficulty in be-

lieving in His goodness and love? Is there not a decided trend to emphasize God's love at the expense of His holiness and righteousness? Is it not, indeed, the natural tendency of man to suppose that God is too loving to take sin as seriously as the Scriptures represent it? Through modernistic influences many have been led to accept the idea of an indulgent but soft and weak-kneed divine Fatherhood.

#### "THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL"

The meaning of the cross, according to the Scriptures, is not only that God is self-giving love. The cross of Calvary is the proof of God's holiness and righteousness as well as of His love. At the same time the cross is an outstanding evidence of human depravity and need. The modern tendency of overlooking the Scriptural teaching on the holiness and righteousness of God goes hand in hand with ignoring the guilt and offense of sin.

However, true conviction of sin means that the sinner, through an enlightened conscience and a realization of the guilt of sin, is offended at his own sin and is aware that God is offended. The need of the truly awakened soul is not met by taking for granted that God is love and will therefore forgive. He feels that he has transgressed the eternal law of God and is guilty before Him. It is true that he has also sinned against man and may have occasion to seek the personal forgiveness of men, but such forgiveness is simply one failing mortal forgiving another. God, in exercising forgiveness, cannot ignore His own holiness and righteousness; He cannot deny His nature.

The realization of the guilt and stain of his sin is weighing down on the awakened sinner's conscience. If you tell him that, since God is love, He will ignore the fact of human guilt, you are bidding him to disregard the only way of salvation; namely, the acceptance by faith of the redemption wrought by Christ; you are offering him a stone instead of bread. What he needs, and needs desperately, is the Gospel message; namely, that, since God cannot overlook and ignore sin, His love has caused Him to lay the plan of salvation. He has become a man in the person of the Christ who has voluntarily taken upon Himself the guilt of human sin and has made atonement for it by suffering death in the sinner's place. Thus the infinite love of God has found a way for actual forgiveness and the blotting out of sin and for the regeneration of the heart. The "modern



mind," which, by the way, is forcefully portrayed in Rev. 3:17, will continue to scoff at the gospel message, but cannot explain away the fact of its power, which it is the glorious privilege of the believer to experience.

Dr. Jones, in the article mentioned, further elucidates his view of the vicarious character of the cross and the meaning of the atonement, by saying that the suffering caused to loving parents by a wayward child is similarly vicarious. Such suffering, it is true, should have fallen on the sinning one, just as, for example, the suffering entailed by the recent war should, humanly speaking, have fallen on those who could have prevented it. But to hold that the cross of Christ is vicarious merely in such a sense as this is to deny the Biblical doctrine of the atonement. It is also true that any cross-bearing on the part of loving parents may have a desirable effect in creating a good moral influence over the erring one, if he stops seriously to contemplate their love. This is not expressly stated in the above quotation from Dr. Jones, but is clearly to be inferred. However, Christ's death as a mere moral influence for good, through the love manifested and the noble example of devotion given through it, could not have effected human redemption.

#### MAHATMA GANDHI PRAISED AS AN EXPONENT OF THE CROSS

In his book, *The Christ of the Indian Road* (p. 86, newer edition), Dr. Jones says: "India has seen the meaning of the cross in one of her sons (Gandhi) . . . While this inspires us, and we are deeply grateful for it, nevertheless, it is a sword that cuts both ways, for some of us have been there these years and deeply regret that Christianity did not burst into meaning through us. However, we are glad that India is seeing. And let it be quietly said that we too are seeing." Again, Dr. Jones quotes with approval "a brilliant Hindu thinker" as follows: "What the missionaries have not been able to do in fifty years, Gandhi by his life and trial and incarnation has done, namely, he has turned the eyes of India towards the cross." Our author adds: "We (missionaries) desire so desperately that India and the world may see the cross that we rejoice if any one, even one outside our fold, helps India to see that cross" (p. 78).

The attitude of India toward Christ, so Dr. Jones informs us, has radically changed within a decade. "Nine years ago Dr. John R. Mott was speaking in a fine hall at — to a non-

Christian audience. In the midst of his address he used the name of Christ and the audience hissed him. Nine years later we were in that hall with one topic for six nights—'Jesus Christ and Him Crucified.' The audience increased every night until the last nights they were standing around the doors and windows" (p. 98). Gandhi, says Dr. Jones, "by his life and outlook and methods has been the medium by which a great deal of this interest in Christ has come" (p. 73). "For the last five years I have met not one Hindu in whom there is opposition to Jesus Christ, even though he may be opposed to Christianity," said Dr. W. E. Holland at the Student Volunteer Convention held in Detroit in December, 1927.

#### HAS INDIA SEEN THE MEANING OF THE CROSS IN ONE OF HER SONS?

And who is this man whom Dr. Jones exalts as the great champion of the cross in India? It is perhaps generally known that Gandhi is a Hindu who professes admiration for Christ, but has persistently refused to become a Christian. He admits that he worships idols, and, indeed, prides himself in the national paganism of India. The truth of redemption through the atonement made by Christ is an offense to him. His claim to be a follower of Christ is based on the acceptance of Tolstoi's strange interpretation of Jesus' teaching on non-resistance to evil or the refusal to use force. According to Tolstoi and Gandhi, Jesus taught that non-resistance to evil is the means for overcoming evil, of every description, and for world regeneration.

However, Gandhi is glaringly inconsistent in the application of his teaching. His life and methods show great violations of the principle of non-resistance. During the world war he became an active recruiting agent, insisting that the British government must permit Indians to enlist, since he believed that this would open the way for self-rule (*Non-Violent Coercion* by C. M. Case, Century Company, p. 375). His approval, in principle, of the non-payment of taxes, of boycott and similar measures against the British government is altogether inimical to the principle of non-resistance. Between such measures and the use of the sword there is in principle no difference. Furthermore, Gandhi overlooks the fact that Jesus, though he was a member of a subject race, taught the duty of obedience to the government and of rendering to Caesar the things that are Caesar's. He used only spiritual weapons, and would never have

lent his influence for the overthrow of the Roman government.

About eight years ago Gandhi advocated a political program of "non-cooperation" for India. The movement was planned to culminate in the refusal to pay taxes for government support unless the demands of the Indian Nationalists were granted. Gandhi believed that by such measures the government would be compelled to yield, as it would be found impossible to imprison all who were under duty to pay taxes. On November 8, 1921, he declared, in a session of the All-India National Congress in Delhi, that the time for carrying out this program to the full extent was here.

"This," he said, "embraces the policy of civil disobedience, which means civil revolution." "Whenever it is practiced," he further stated, "it will end government authority. It means open defiance of the government and its laws. I will launch this campaign in my own district, in Gujarat, within the next fortnight" (quoted by C. M. Case, p. 393). Somewhat later he decided to postpone the carrying out of the program for mass civil disobedience, but did not lay aside the plan for individual or private disobedience.

#### GANDHI'S MESSAGE TO CHRISTENDOM

In consequence of his political agitation, Gandhi, after a long delay on the part of the authorities, was arrested in February, 1922. He believed that he was doing his people a necessary service by willingly taking the consequences of the course he had chosen. It was supposed by his followers that he was taking the way of cross-bearing and suffering to reach his political ends and that they could see in him the meaning of the cross. "Gandhi has put the cross into politics," says Dr. Jones (*The Christ of the Indian Road*, p. 75). His followers have been persuaded that the punishment which he has encountered for his rebellious attitude to the government is comparable to the crucifixion of Jesus. Hence, "Jesus Christ and Him crucified" has become a popular theme among the pagans of India.

India has been taught by Gandhi that Western Christianity (the Christianity of Europe and America) is the fruit of a perversion of Christ's teaching, and that this is evident from such facts as the refusal of Great Britain to grant "Dominion status" to India, and the imprisonment of Gandhi. The Indian leader believes himself to be the truest interpreter of the "Jesus way of life" of the present time, and

this belief is shared, not only by his followers in India, but also by certain American writers. Even Dr. Jones has repeatedly stated that, before his most recent return from India to the homeland, he asked Gandhi for a message to Europe and America about the true Christian life. In his farewell message to the American people he said: "I once asked Gandhi to give me a message for the Western world about living the Christ life. He pondered a moment and said: 'Such a message cannot be given by word of lips; it must be lived out. I can only try to live it out.' In giving a message to America, I think I can do no better than to adopt Gandhi's message as my own" (*Christian Herald* for April 20, 1929, p. 9).

Such is the message of Gandhi to Christendom. In his opinion the true Christian message cannot be orally expressed. He says that he can only try to live it out and invite the world to follow his example. He calls upon Christendom to accept his interpretation of Christianity and to abandon the oral Christian message, namely, the New Testament message of the cross, and confine itself to following what he conceives to be the "Jesus way of life." In other words, he invites Christendom to join his followers, and accept the view that non-resistance toward evil is the means which will regenerate individual lives, and, as it may be practiced by increasing numbers and finally accepted by the world at large, will be the means of regenerating the world. The same view has been adopted by a number of American writers who incline toward the opinion that Gandhi is the greatest man of our day. Rufus Jones, for example, says that Gandhi has dedicated himself to the task of "building a new world; that's what he is engaged in doing now" (*Friends' Intelligencer*, June 4, 1927, p. 451).

#### THE "JESUS WAY OF LIFE"

Now, the "Jesus way of life" without the distinctive relationship to God which is possible only by embracing the redemption of Christ, is obviously a misnomer. The most essential feature of the Christian life is just that relationship. Without it, the "Jesus way of life" is make-believe. The deceptive nature of the "Jesus way of life," as advocated by Gandhi, is shown by the fact that he identifies boycott and the non-payment of taxes with it.

Again, it is today widely recognized that the influence of Tolstoi, the man through whom Gandhi obtained his "enlightenment," is largely responsible for the existence of Bolshevism



in Russia. Bolshevism, in theory, or according to its exponents, means brotherhood, love and peace; in a word, the "Jesus way of life" and the inauguration of a Golden Age. In reality it means the very opposite. It means the depth of human perversity—atheism. The Bolsheviks, as a matter of fact, admit that conditions in Russia, where they have ruled for a number of years, are by no means ideal, but they will tell you with the utmost confidence that Bolshevism is the only effective means for world regeneration.

It may be noticed here that even in Christendom there are those who think that the task of the missionary is accomplished if he lives a consistent Christian life. No one doubts that this is essential, but it does not constitute the whole mission of the Christian minister and missionary. A consistent life is an indispensable witness to the message; but it cannot take the place of the *message itself*.

#### THE SUPPOSED MASS MOVEMENT TOWARD CHRIST IN INDIA

When Dr. Jones speaks, as he repeatedly does, of "the mass movement in mind toward Christ in India" among the higher castes, he has reference to the movement which is led principally by Gandhi. He admits, however, that those who are identified with this movement "are not knocking at the door for baptism." This, in passing, is as it should be. It is decidedly preferable that the Hindus who, as concerns their view of Christ, are followers of Gandhi, remain outside the church. The fact remains that Gandhi and his followers, while professing great admiration for Christ, are open opponents of historic Christianity and of Christian missions of the evangelical type. In so far as the movement in which he is the leader professes loyalty to Christ but disowns the fundamental doctrines of the Christian faith, it is of the same nature as the Modernist movement in Christendom.

And from China comes a report of a similar attitude on the part of some of the professing Christians. In an address given to a committee of mission board secretaries in New York, July 9, 1929, Dr. C. Y. Cheng, moderator of the United Church of China and secretary of the China National Christian Council, stated that some of the more highly educated younger Christians of China "have gone so far as to advocate discarding the church and organized religion while still affirming their allegiance to Christ." "The wave of radical thought" and

other untoward influences, Dr. Cheng said further, had their evil effect. He adds: "If the church (in China) does not quickly do something to help this situation, its very life will be threatened."

#### GANDHI'S ADVICE TO INDIAN CHRISTIANS

Now, to the extent that missionaries take an attitude to Gandhi, such as does Dr. Jones, the Hindu leader is wielding an influence over Christian missions that is evidently confusing and corrupting. This is illustrated by the following news item taken from a religious weekly:

"When Mr. Gandhi visited the hill station of Almora recently (July, 1929), the Indian Christians of that place gave him an address. In his reply to this address he gave expression to some of his characteristic views. He referred to his numerous Christian contacts in India as well as abroad. He made a feeling appeal to Indian Christians to identify themselves completely with Indian ideals and Indian Nationalist aspirations, and to regard India's ancient culture and civilization as a precious heritage that must be enriched and enlarged. He held all religions to be true, though at the same time no man-expounded religion could claim perfection. He exhorted them not to dissociate themselves from their fellow-countrymen who professed a different religion from theirs, but to cultivate an attitude of sympathy and broad tolerance towards them, to understand and appreciate their viewpoint and to help them, not by proselyting them, but by making Hindus better Hindus, Moslems better Moslems, and all of them better Indians."

Need it be repeated that Christian missions will lose their Christian character to the extent that they yield to such influences and follow such advice? Dr. Jones, in an address on missions given in Chicago, expressed doubt as to the home base, since contributions to missions have been steadily falling off, with the result that the work has been considerably curtailed. There is good reason to believe that one of the great factors in bringing about this significant state of things is the modernization of the message by some of the missionaries.

#### GANDHI AS A POLITICAL LEADER TODAY

The "non-cooperative movement" led by Gandhi about eight years ago has ended in signal failure. However, a movement of similar nature is now well under way in India. A correspondent for a religious weekly, who writes from first-hand knowledge, reports that,

in the last meeting of the All-India National Congress (December, 1928), it was decided by a strong vote that if "Dominion status" was not granted to India by the end of the year 1929, "we shall wait no longer, but shall strike for independence outside the Empire."

This program is approved by Gandhi, who was present at the congress and promised to lead the Indian people in a great nation-wide movement of non-cooperation and non-payment of taxes, which of course means revolution. In an address to the congress he uttered these terrible words: "At the end of your period of probation (December 31, 1929), you have got practically to work for independence—I might say practically declare independence. And some of you, some of us, including myself if I live at that time, have to die in the attempt to give a good account of what we are trying to do—to tell the nation that independence is in sight, to tell them that it will be seen over our dead carcasses in winning it."

#### A PAGAN VIEW OF CHRIST AND THE CROSS

Clearly the Christ toward whom India, under the leadership of Gandhi and other exponents of the social gospel, is moving is not the Christ of the Scriptures, but the Jesus of the rationalists. Says Professor S. L. Joshi, of Dartmouth College, in the Federal Council *Bulletin* for April, 1929: "Under the leadership of Gandhi, India has learned to acknowledge the supremacy of Jesus in the religious evolution of mankind." Dr. Jones has often said that India does not want our theology nor Christianity, but does want Jesus to interpret Him anew. In various places he has made the statement: "It is Christ that unites us; it is doctrines that divide."

However, the idea is quite unacceptable that Christ will create a religious unity between those who accept the essential truths of the Christian faith, including salvation through the substitutional atonement, and the others who disown the historic Christian faith while pretending to accept Jesus' supposed political principles. In his farewell address, given in London in April of this year, Dr. Jones said: "Any man who is working at human problems anywhere is my ally in bringing in the kingdom of God" (*Reformed Church Messenger* for May 23, 1929, p. 9). Such an attitude will go far to explain the popularity of Dr. Jones' work among the higher castes of Hindus.

Since, as we have seen, the Christ held up before India by Gandhi is not the Christ of the

Scriptures, it follows that the meaning of the cross which India has seen "in one of her sons" cannot be that of the cross of redemption through Christ. The cross for which Gandhi stands is his own (real or imaginary) cross—the cross of a man of good will toward his people, it is true, but, nevertheless, of a pagan who is blind to the real condition and need of man; the cross of one who believes that all religions are true; of one to whom the Biblical doctrine of the atonement is a stumbling-block; it is the cross of a political revolutionist. The redemption through Christ is a striking indication of the religious confusion prevailing in identification of such a cross with the cross of a portion of the Christian church today in consequence of the modern departure from the historic Christian faith.

#### CONCLUSION

The modern view of the cross differs radically from the Scriptural doctrine of the atonement. The modern message is not the gospel message of the New Testament. It is "another gospel." Repudiating the Christian doctrine of sin and salvation, it substitutes human attainment for divine atonement. It means the denial of the Christian truth of redemption, the rejection of the heart of the Christian message. Notwithstanding its beautiful words about His greatness, it tears the crown of glory from the head of our blessed Lord. It robs Him of His Saviourhood and man of his only hope. It destroys the ground for true social betterment. It ignores the outstanding fact that personal faith in the Christ of the New Testament, resulting in true Christian experience, is the foremost essential for the "Jesus way of life." In a word, the new view of the cross snaps the life-nerve of true Christianity, and offers a substitute which differs from paganism in degree only.

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I appeal to you, and through you to the press of America, to aid in demonstrating that so long as the law stands as it now does, no patriotic American should advocate flouting its provisions, or boast of violating its commands.

No one can measure the possible injury to our institutions of the spectacle of men of prominence in the community proclaiming the rights of citizens to disobey a law they do not like. *George W. Wickersham, chairman National Commission on Law Observance in an address before the American Society of Newspaper editors.*



## Was Adam's Fall a Blessing?

By Edwin Deacon, M.A., D.D., Talent, Oregon



HE writer naturally hesitates to offer a criticism of anything from the pen of Thomas H. Nelson. He has written so many fine things, and has the reputation of being an active Fundamnetalist.

But we cannot repress a curiosity to know just what fundamentalist doctrine he was setting forth in his article in the March number of the BIBLE CHAMPION, "The Reason of Evil and Satan's Existence Made Clear."

It is frankly and gladly admitted that the article contains a number of statements to which, doubtless, no fundamentalist would object. We are here dealing simply with his main idea, the dominant thought of the article, viz, the beneficent results of the Adamic fall.

He treats of the Adamic innocence as an "untried innocence," and assumes a parallel in the innocence of the infant. But how can there be a parallel in fact, since infant innocence is unconscious and involuntary, while Edenic innocence was both conscious and voluntary? The innocence of the infant does not depend on its conduct. It may innocently commit the gravest offenses and yet be blameless. But with Adam all is different. He understands the law and the stern warning against disobedience. Right before his eyes are the allurements of sin and he knows that in yielding there is danger. Satan is on the job about twenty-four hours per day, urging him to disobey and trying to deceive him as to the fruits of that disobedience. And even his wife is saying to him in effect, "Let's go." What is there about that situation to suggest an infantile or "untried innocence?"

But some of the author's positive statements are most startling. Here is one: "Man redeemed is mightier than man unfallen." Just how did Mr. Nelson acquire that information? Will some one kindly refer us to some Scripture which supports him? In the divine plan for unfallen man, as, with God's help, he continued to resist the suggestions of Satan, and the allurements of sin; as he would get better and better acquainted with God, and learn to love him with his whole heart—who knows what mighty works would have shown forth in him, what marvelous development, before God took him home, as he took Enoch and Elijah, without death? And who is able to compare the glory and power of Adam now, in the other world,

with what it would have been had he remained loyal to God under all of the tests of Eden?

Again we read, "The fall of man was essential to his highest rise. And what fools prate about in Adam's temporal loss, philosophers see to be a necessity and humanity's eternal gain."

Is that some new doctrine that was added to the list while our back was turned? We don't remember seeing it before. And what Modernist would object to it? Or even to the language used? "Philosophers" versus "Fools who prate" sounds as if copied from a Modernist magazine. And there again Mr. Nelson forgets to cite us to his Scriptural ground. What mankind for perhaps six milleniums has deplored as a measureless misfortune to the race, is now found to be an outstanding blessing!

A little farther on we read: "There is no other excuse for the divine permission of the origin of evil," and, also, that it is "the only justification of Deity in allowing the continued strain in the fight with wrong." We are glad indeed that Deity had at least one excuse for what he did. But come to think of it, might not Deity have a thousand excuses and justifications unknown to Mr. Nelson? The wisest of men would seem to be about as well qualified to pronounce on that matter, as the wisest man of one hundred years ago were to pronounce on some of our everyday problems relative to airplanes, submarines, X-ray and radio.

Then we find these words: "Man to be God-like must know the evil." Let us see, wasn't that what Satan told Eve? "Ye shall be as gods, knowing good and evil." And in neither case can these words refer to knowing *about* evil, for the question then under discussion was whether or not they should indulge in it. The words can have but one meaning, to "know the evil" by *practice* and *experience*. That this is the real import of the author's words is further made evident by this statement: "When man has fought his way back through faith by grace to a chosen chastity and a voluntary virtue from the wounds of sin, he will know what his untried brother can never fully know." This is a restatement of what has gone before, that he who sins and fights his way back to salvation has the advantage of him who sins not.

Is this a valid line of argument? Other

things being equal, is the reformed drunkard a stronger, nobler character than the lifelong total abstainer? It is true, of course, that the hardened criminal who has been reformed, pardoned and restored to citizenship knows some things that the faithful, law-abiding citizen does not and cannot know. But does the felon, on account of his crime, reformation, pardon and restoration, become a more nearly ideal man than he who has always obeyed the law? If so, then at what an immeasurable disadvantage it placed Him who "*knew no sin*"!

Paul, instead of comparing Adam to an infant, compares the first and second Adam. There are both parallel and contrast. Both knew *about* sin and its penalty. They both knew that they were under a "Thou shalt not."

They both had sin's allurements before their eyes, and knew the danger. The same Devil used all his cunning in tempting them. The contrast lies in this: one yielded and the other did not; one *knew* the evil, the other did not. Let us take it for granted that Adam, through faith by grace, fought his way back "to a chosen chastity." Let him who dares call him more God-like than the "Sinless One."

Dr. Nelson's words can have but one logical sense, and that is that unfallen Adam could never have attained unto the glory that is possible to a sinful Adam "saved by grace." But does Dr. Nelson *know* that that is true? Is it true? Was disobedience to God "a necessity and humanity's eternal gain?" Where is the Scripture for all of this?

## More About the Evolution Problem

By Professor H. W. Magoun, Ph.D. (J. H. U.), Belmont, Massachusetts



MAN'S weak spot is always in the line of his greatest strength." It does look that way sometimes. Elijah faced all the prophets of Bael and then fled at a woman's threat. Moses, the meekest of men, spoke unadvisedly with his lips. David, a man after God's own heart, was overcome at the sight of a woman's beauty and sinned grievously, only to repent in bitterness of spirit.

We are all human, and we all have our limitations, especially if we endorse a theory. It behooves us to be cautious. Splendid work in some line may lead us to become over-confident and cause us to push ahead without thinking things all the way through. Has that happened in the discussion of evolution? Possibly. Weaknesses it certainly has, and miracles it certainly needs in order to work. Does that justify unnecessary recourse to miracle? Hardly.

A single clove of garlic, if rubbed around the inside of a dish, will lend a most delicate flavor to a salad placed in the dish. Does that indicate that an entire bulb would be desirable? Try it and then exclaim with Horace: "Oh, the stomach of the reapers!" Incidentally, your neighbors may exclaim with the Greek vender that we used to know: "Phew, by gar!" His wife had eaten garlic.

Some of our immigrants do not know that liberty is a community matter, and so they interpret it as license, which is an individual matter. The two look much alike, but are really far apart. One is legitimate. The other is not. Liberty in the use of miracle is one thing. Li-

cense is another. We need to be careful not to lapse into license there any more than elsewhere. When miracle is postulated, care must be taken to keep within bounds or we shall be as bad as the ignorant immigrants are, who think they can do as they please in a free country.

To postulate more miracle than is absolutely necessary is to be guilty of the heathen device outgrowing from the handy *deus ex machina* who did the impossible and so extricated the hero from his peril. They had an excuse. We have none. "The law of parsimony" is now too well understood. God never wastes any energy. He conserves it. We cannot dodge that fact and be blameless.

Put on a scientist's spectacles for a moment and look at one of the creationist theories. It is sometimes called by scientists—in derision—the "mud image theory." From a *scientific standpoint* it demands one of two things. Either God must have taken on a human form, then mixed about thirty per cent of clay or earth, with about seventy per cent of water—a combination about as thick as pancake batter—and shaped a man from it, then caused the inorganic matter to change its chemical character completely and become organic matter, and then put life into the resulting form, or else, as Huxley implies, the whole process must have done itself at the word of command.

To expect professional scientists as a body to accept either of these propositions is to be credulous to the point of absurdity. Progress along such lines is an impossibility. Something might be done with an ovum theory, since scientists



might see in that a rational *modus operandi*; but either of the two theoretical processes mentioned is hopeless *from their standpoint*, since, *in their eyes*, both are about the most absurd of propositions, one being grossly anthropomorphic and the other a physical impossibility. If we are ever to get scientists to see our difficulties, we must face theirs and do it honestly.

Consider the present conflict between Uniformitarianism and Catastrophism. Each claims the entire field. Is either justified? Let me illustrate. Suppose I eat a small bit of pot roast once in six months, but am satisfied to eat grains, fruits, and vegetables all the rest of the time, does the bit of pot roast make me a meat eater? Am I not, essentially, a vegetarian? Now apply it. A catastrophist claims that one solitary upsetting of things, limited by the terms of the Bible account to a single year, did all the work attributed to the geologic ages and thus necessarily supposes that there was nothing doing in the meantime. Is that a fair attitude to take? Can I claim that the bit of pot roast was all the nourishment I needed for six months? Could the upsetting mentioned accomplish the task? Are you credulous enough to believe that it could and that nothing happened between creation and the flood in the way of stratification of the rocks on our globe?

**N**OW note another thing. If the catastrophist admits that anything did happen in between, he becomes at once as much of a uniformitarian as I am a vegetarian, and there is no squirming out of it. To be a catastrophist something more is needed than a belief in Noah's flood. That is only a bit of pot roast in a diet lasting six months. It did not make me a meat eater, and that cannot make him a catastrophist. There had to be more than one catastrophe.

The supposed cause of his cataclysm is a sudden tilt in the earth's axis (cause unknown). That tilt certainly happened, and it must have caused terrible flood conditions; but that does not put it in Noah's day. It had to come much earlier than Noah's times, as a little thought will show.

According to the geologic evidence, the northern hemisphere had a tropical or a warm temperate climate until after the Carboniferous Age. That excludes any tilt. A gradual change then begins to appear, and by the end of the next age the climate has undergone such a marked change that it has destroyed all the *reptilia* but the *crocodilus*. That demands the tilt. But Adam, to say not a word of Noah, has not arrived yet!

Moreover, Noah's flood instead of happen-

ing in this way and producing among other things, the phenomena attributed to the Ice Age, was actually the result of the Ice Age. To deny it is easy. All denial is. But to deny it is to shut one's eyes to a mass of evidence that is as clear and strong as any fact in geologic history. One ice age and only one is required, and only one can be proved. To that extend Sir Henry Howarth and his followers are justified in opposing ice ages. They are by no means justified in denying all ice ages. One did happen.

**N**OW, let us advance another step. The first "day" in Genesis corresponds admirably with Archæan Time as geologists view it. The second "day" fits the Silurian Age, the third the Devonian, the fourth the Carboniferous, the fifth Mesozoic Time, and the sixth Cenozoic Time, even including its two divisions, the tertiary and quaternary epochs. Details are out of order. Only general outlines and main features are admissible, and these fit as stated.

Can the geologic ages be put in between the first and second verses of Genesis? Not if the original Hebrew text is of any account. It is the ultimate authority, of necessity, if any one wishes to know. Some would render the verb *ha-y' tha*, translated "was," by "had become;" but that is impossible, since the Hebrew has no such tense (it has but two in all), and, although the verb can mean "become," it cannot mean become in the sense of change into something different. The becoming referred to is a coming into being from not being. The second verse must therefore mean that the earth came into existence as a formless thing, devoid of definite characteristics, or, in other words, as a nebulous body just such as scientists have supposed. That effectually blocks any geologic ages before the event chronicled in that second verse.

In support of this position late investigations have led astronomers to the conclusion that stars begin as huge, fairly hot, red bodies; that they condense and grow hotter until they are white with a nucleus so hot that it is invisible; that they then begin to cool and again become red, and that they finally lose both heat and color. Genesis fits that conclusion, barring details, in what it says of the earth. That, in turn, involves vast eons of time and justifies the geologists in their theory of ages.

Moreover, the word *yom*, translated "day," is the only word in Hebrew that can mean an epoch or age, and it cannot and never did mean a period of twenty-four hours. Genesis 1:5 ought to settle that; for it restricts the word to the daylight period. That is as it should be,

because the word's basic meaning is "time" of an indefinite length, and the daylight period is about as indefinite as anything can be in that regard. The night was *layil*, and it requires both to make a civil day as we know it. That will explain why the night is always mentioned in the Old Testament, if it is included in the thought.

Day hours and night hours were two different things, until Hipparchus, in Greece, somewhere near 150 B. C., suggested that they be made equal and one twenty-fourth of the *nuchthemeron*, which means a nightday, or a civil day, as we now call it. It is composed of the two words for night and day in Greek; for Greek had the same limitations as Hebrew in this particular. Its word for "day" was incapable of meaning a period of twenty-four hours.

If this statement surprises you, imagine my surprise in making the discovery. I took my interpretation, as given above, to a Hebrew brought up in a rabbinical school and familiar with Hebrew almost from his infancy and asked his opinion. He replied: "I am amazed that you, a Gentile, could grasp the meaning of that word so accurately." Why not, after studying eight or nine languages besides my own? Dialects do not count. They are purposely left out.

HERE, again, the Hebrew must be reckoned with, and it effectually excludes any six-day theory of creation. The English may seem to justify such a theory; but the English is of little consequence in the matter, since it is only a modern translation of an ancient document and subject to the limitations of the translators. They were not inspired. If they had been, they never would have done some of the work they did do, such as rendering the word for murder in the sixth commandment by "kill." They used it to render ten different Hebrew verbs in all, although there was not the slightest need of it. They did many such things.

The modern notion of hundreds of millions of years for the age of the earth may be fantastic; but it is not a particle worse than the other notion, that goes with a six-day theory, of a limit of about six thousand years (creation 4004 B. C.). That is entirely too subjective to be considered; for there is now plenty of good evidence that writing was in use among men nearly six thousand years ago, or four years after the supposed date of creation! Here, once more, Hebrew ideas must be considered.

This short chronology was based on a mistake. The ages of the patriarchs, in the early days, cannot be relied upon for calculations, since they had a way of omitting unimportant names in the lists. There is a case in Matthew

(1:8), where three names are omitted (1 Chron. 3:11). It is typical of their method of dealing with genealogical matters in official lists.

The earth is no young thing, and it must be many millions of years old, although how many no man knows. Lord Kelvin and others reckoned it at about twenty-five, on a mathematical basis. Modern reckonings are based on the false assumption that radium compounds have always behaved as they do now under our present conditions. Why, then, are they supposed to be exploding in the sun? Do conditions there justify any uniformity in their behavior?

Extreme views are always wrong. We all know that. Why, then, do we hold any such? Most of us do—and fight for them! Are we justified? Why not be a bit more modest and not quite so positive? The geologists cannot be wholly wrong in thinking that the world is of vast age. It must be in the nature of things, though hardly as old as they would like to have us believe.

But if it is old, uniformity must have ruled during a large part of the entire time, and one single catastrophe lasting about one year is not a valid excuse for a theory of catastrophism. It amounts to no more than a wart on a man's nose. If that is the only catastrophe that can be mustered, the advocates of such a theory are in a sorry plight. They lack the goods.

Why do they ignore the fearful destruction of life that took place at the end of the Carboniferous Age? Did that have no connection with a catastrophe? It probably did have—with the very event that they would now call Noah's deluge, although Noah was still a long way in the future. That Age simply had to be of vast extent to allow of the coal formations. That cannot be denied. But conditions then were not suitable for human life. What about that fact?

The Carboniferous Age shows repeated elevations and submergences, sometimes in fresh water and sometimes in salt. There was a reason. What was it? One can now be given, and it is adequate. It is not uniformitarian in its nature, and it is not catastrophic. It contains elements of both, with uniformity in the dominating position most of the time. A world catastrophe ended it.

That most of the world's situation as to its strata must be referred to flood conditions is probably true; but that does not for an instant justify any conclusion that the tilt in the earth's axis was the cause of Noah's flood. He arrived altogether too late for that, and his ark would have had no chance whatever, even in



the sheltered Mesopotamian valley with its Persian Gulf protected by headlands, in the resulting commotion. It could live with tidal waves gradually increasing in intensity; but it would have had no possible way of escaping destruction with the whole swirl of the sea concentrated in one terrible tidal wave thrown inland by a sudden shifting of the earth's axis.

A cause for that can now be given, and it tallies once more with Moses' account of the creation of things, this time of the sun and moon, which he places in the fourth day. How did days *one to three* get their twenty-four hours without any sun to set a limit to their extent? Six-day creationists should explain that item. It is a bit puzzling to the layman. With ages, the difficulty disappears. They did not depend on any sun and moon. Which holds, Genesis or the day theory?

The suggestion that geological ages "prove" evolution is fallacious. They do nothing of the sort. Vast periods of time are needed for any theory to work naturally and effectively, unless miracle, running into license, is postulated. That is plainly not allowable, even if it is advocated by one of the most valient defenders of a miraculous origin of animals and men. It won't do.

His own theory of a development of species in the early ages by inbreeding, demands the very geologic ages that he would be rid of. He needs them himself. So does his leader, who would have the genera come first and then the species by a gradual differentiation, for which the former postulates the inbreeding mentioned. To get it would require more time than he is willing to admit, because he is prodigal with miracle as his *deus ex machina*. Miracle is all right—in amounts that will conform to Scriptural examples. When it runs wild, it is all wrong. Was God so rushed that He had to do His creating in a single week?

**N**OW consider another thing. On a canyon wall in our own west there is said to be a picture of a prehistoric monster. It did not grow there, and human agency is plainly indicated. An excess of snow would furnish the needed staging. But if those canyon walls were laid down by Noah's flood, how did the man or men manage to mount that snow and draw that picture? That sort of dilemmas must inevitably result from the supposition that Noah's deluge did the depositing. The basic idea may be sound—it seems likely that it is sound—without any requirement that Noah be dragged into the foreground. A flood, or floods, antedating him by millions of years would be just as effective

and far more probable, because it or they, would not snarl things up in this fashion.

Three different periods when life was ruthlessly destroyed are in evidence. One is at the end of the Carboniferous Age, and it was probably due to some catastrophe like the flood postulated. The next appears at the end of Mesozoic Time, and a change of climate is given as its cause. The third and last, when men all but perished too, was at the end of the Ice Age. That was due to Noah's flood. The evidence for it is overwhelming. It had to have an adequate cause. The ice-cap will supply one, and Howarth's denial of any such thing falls to the ground.

As a destructive critic he is unsurpassed; but when it comes to constructive theory, he is most disappointing. Busy with destroying the theories of others, he permits himself to lapse into snap judgment and so makes his own theories as vulnerable as any that he attacks. He is right in declaring that water as well as ice is needed if thousand-ton boulders are to be transported a hundred miles or more and left on mountain sides; but when he gets his water from land earthquakes and his ice from the Arctic Ocean, he is dreaming. Ice floated in from the sea is not likely to stop and take to its bosom any huge boulder it may meet in order to move it to some distant point.

On the other hand, two continents sinking under quintillions of tons of ice, every particle of which was made from water drawn from the sea so that it was depleted and its bed left with an insufficient load, would produce such a succession of upheavals in the ocean bed that Noah's flood would result, his ark could survive, the destroyed ice-cap would furnish plenty of ice-embedded boulders ready for transportation, much of the shattered ice-cap would be stranded on land and not carried out to sea; and all the geological conditions of that age of the world can thus be accounted for, even including the curious fact that all of the oceanic islands belong at the end of this period, all are more or less volcanic in origin, and all show evidences of a terrible upheaval. What more is needed to justify the theory?

Six-day creationism never will appeal to a deep thinker. Even its advocates must come to see this when once they have taken the time to go over the ground more carefully and without the haste characteristic of snap judgment. Scientists, especially geologists and astronomers, will never accept any such solution of the difficulty. Why not try some other route to an agreement?

# The Visible God; or, The Nature of Christ

## *A Study in Theophany*

By William E. Biederwolf, D.D., Montecello, Indiana

*Continued from last month*

### VII

HOW much more reasonable and satisfying is this really Scriptural teaching concerning Him in Whom, and by Whom, and for Whom all things were created, and Who came to stand midway, as it were, between God and man that as the Representative of the Invisible God He might say to the inquiring souls of earth, "He that hath seen Me hath seen the Father,"—how much more reasonable and satisfying this than the "apparitional" and the "angelic agency," theories held by some of the Apostolic Fathers and present-day theologians concerning the Theophanies which everywhere abounded in the times of the dispensation of the Old Testament?

And is this teaching not, after all, in keeping with that instinctive desire which is so profound and so universal and which has ever called for a humanized God? Man has ever craved for the manifestation of a Visible God, and in his thought he has always unpremeditatedly clothed Him in human form.

Some one has truly said, "Man cannot otherwise conceive of God than after his own image." And one needs only to look at the idolatrous religions of the world from the earliest ages until now to see how true this is.

No matter in what part of the world they have been found; no matter what the color of their skin may have been; no matter how degraded or superstitious, human beings have always been religious beings, and, impelled to worship, they have ever desired to worship a visible God, and as a rule, speaking of heathen peoples, they have carved this God into human shape.

Whence came this instinct if not from God, and, being so, shall we Wonder that it was everlastingly satisfied in the beginning even before sin entered the world with its curse?

This does not overlook the soul's desire for the spiritual vision of the Unseen God, nor does it underestimate its significance in the soul's spiritual development.

Indeed, is it not true that, "Just in proportion as Christian men and women now receive the Invisible Spirit of God within them, they ardently long to see the Visible God without them and cry, 'Come, Lord Jesus, come quickly,'? The great hope set before them in the

Gospel is the hope of His *appearing*, and the very highest delight of heaven will be realized 'when they see His face.' The more vivid and pure their spiritual vision of the Invisible God, the deeper and more intense is their longing to be with the Visible God, that they may 'see Him as He is.'"

When shall we be satisfied? "I shall be satisfied," says the Psalmist, "when I awake with Thy likeness." (Psalm 17:15). Have you noticed the Revised Version rendering? "I shall be satisfied when I awake *beholding Thy form*." Satisfied not alone with spiritual vision and perfected trust, by an immediate face to face sight of the risen, glorified Divine Man, in whose presence we shall eternally and rejoicingly abide.

Oh, children of God, what would our hope be if we were robbed of the words of John 14:3, "I will come again and receive you unto myself, that where I am there ye may be also!"

### VIII

FROM what has thus far been said it would seem to be clearly established that the Son of God before Creation took unto Himself a human form that He might in this way reveal the Infinite Being to His finite creatures.

The Son of God, as Creator, in human form brought all things into existence and as the crown of His creative work He made man in His own image. We have also seen that even though sin had never entered into the world, the Son of God would, nevertheless, have manifested Himself to man in human form because thus only could man have known God or anything about God.

But man sinned, and because of his sin there came the necessity of redemption. Redemption was necessary because both the nature and the character of man had been ruined by the Fall. As the outcome of voluntary disobedience death both spiritual and physical became the portion of man. As another has said, he became "spiritually dead, morally unclean, mentally dark, and physically mortal."

If the redemption of fallen man was, therefore, to be wrought out, by whom could it be done but by Him Who was the Mediator between God and man, the Creator of all things?

But note, please, that the original humanity of the Son was spiritual in its nature, and in



this form it was impossible for Him to die. The penalty of sin was death and it was, therefore, necessary for the Creator to suffer death in order to take away the penalty of sin. But death, the Son of God could not suffer save as He took unto Himself a body of flesh and blood. Some one has written, and written, perhaps, wiser than he knew,

As "form of God" He could not die,  
Nor take the sinner's place;  
Therefore in flesh and blood He came  
To save our ruined race.

It was necessary, therefore, that the Creator have a body prepared for Him in which He could both suffer and die. See Heb. 10:5,10. It was sin, therefore, that made the Incarnation a necessity. *If man had not sinned there would have been no Incarnation.*

Thomas Aquinas and others in his day, as well as not a few theologians of our own day, have held that the Incarnation was effected not alone to redeem humanity but to crown and consummate the work of creation. But this is a mistake. God's finished work of creation needed no crown other than that which it had when creation's work was finished. God saw that it was "very good." The crown and consummation of the creation which the Son of God, as Creator, brought into existence was the assumption of the human form by the Son of God in whose image man was then made.

The Incarnation was not, then, the descent of Deity into humanity, as is generally assumed. It was not God *becoming man*, but God, in the person of the Divine Son, *becoming flesh*, and there is a vast difference between the two. He was *man* in the Old Testament. He became *flesh and blood* in the New Testament.

There is one passage in the New Testament which deals more definitely and fully with the Incarnation of Christ than any other. It is that remarkable passage in Phil. 2:6-8 of which Prof. Bruce, in his *Humiliation of Christ*, has said, "The diversity of opinion prevalent among interpreters in regard to the meaning of this passage is enough to fill the student with despair and to afflict him with intellectual paralysis." The consideration of our Divine Lord's nature, however, ought not to close without some reference to it, and we may find, as we trust shall be the case, that the conclusions already reached may render no little assistance in relieving the passage of some of its otherwise perplexing difficulty.

The passage, speaking of Christ, begins by saying, "Who existing originally in the form of God." Lightfoot says of the word "originally," which belongs to the Greek and should

have been retained in the text, that it "denotes prior existence but not necessarily eternal existence." He is exactly right. The expression therefore does not refer to the essential Deity of the Son, which had no beginning. It refers, as we have already seen, to the humanity, the spiritual humanity of the Son, which did have a beginning and which He took Himself at the beginning (of time), when He, as the First-born of Creation, created all things.

The verse next says that Christ "counted not equality with God a thing to be grasped." This was true of Christ both in His pre-Incarnate and Incarnate states, but the reference here is primarily to His pre-Incarnate existence, when, as Creator, He had taken unto Himself a human form. The words do not, therefore, refer to the Divine Son of God as such. They do not refer to the Son as a Divine Being, for as such He was already and eternally equal with God.

We next find in the verse that "He emptied Himself." This means that He divested Himself of something, that He laid something aside.

Of what did He divest Himself? We are now at the very core of the Incarnation. It was the "form of God" that He laid aside. The context places this beyond a doubt.

If this be true we have, then, in this verse proof positive that the "forms of God" cannot refer to His attributes, as Bishop Lightfoot would have us believe, because if He had divested Himself of His attributes He would by so doing have ceased to be Divine.

There are those who refer the "form of God" to the glory which Christ had with the Father before the world was and for which He prayed on the eve of His going back again to the Father (John 17:5).

We will recall just here that when Moses was talking "face to face" with God (the Divine Son in human form, Ex. 33:11), he asked the Lord to show him His glory. It was the outward, visible glory that he desired to see, but he was told that this glory in all the fullness of its splendor could not be shown to him because of his inability to bear the sight. It was the glory that smote Paul into blindness and caused John to fall as dead at the feet of his glorified Lord.

Such an outward glory must, however, be the expression of an inner glory, just as the shining of the sun is the outward manifestation of its glory or light-producing quality.

This twofold glory was of course characteristic of the Lord, and while in merciful loving kindness He declined to show to Moses His

outward glory, He did tell him that He would make His "goodness" (verse 19) to pass before him. This "goodness" was His *essential* glory, the "hidden qualities of His moral character which visibly outshone in the person of the Lord when He chose so to manifest it."

Now, it is evident that the invisible or essential glory of our Lord could not be laid aside; but had the *emptying of Himself* referred only to the laying aside of His visible glory, this would have been only what He had done many times before in His pre-Incarnate state. It ought thus to appear at once that the "form of God" and the glory of God are not equivalent terms.

Again, it has more recently been said that the "form of God" refers to the *status*, and accordingly to the rights and prerogatives which had been Christ's in His pre-Incarnate days.

But did not the Lord by saying concerning His servant Moses that, "the form of the Lord shall he behold," (Num. 12:8)—did He not by this undeniably indicate that the "form of the Lord" was an object that could be seen?

But if *status* refers, as it certainly does, to social standing, with its results glories and prerogatives, it is at once evident how incongruous it would be to substitute it for the word "form."

We, therefore, repeat what we said before: it was the "form of God" that the Son of God laid aside; the form which He originally assumed when He took unto Himself His Divine humanity and became the "Firstborn of Creation." Of this *form* He divested Himself that He might take unto Himself the "form of a servant."

It was His perfect, spiritual humanity which the God-man laid aside, and it was a flesh and blood humanity which He assumed at His Incarnation. The former was spiritual and Divine; the latter was natural and fleshy. His mode of existence in the former was after the manner of God; in the latter it was after the manner of a servant.

And this for our sakes! Though above the law, He Who created all things was born under the law that He might, when "the hour had come," redeem us from the curse of the law.

The verse goes on, "being made in the likeness of men." The author of these words says the same thing in another way in Rom. 8:3, "God sent His Son in the likeness of sinful flesh."

Why is flesh called "sinful?" Because sin corrupted it, and in so doing degraded the flesh-and-blood bodies of our first parents into an

unnatural condition through the corrupting power of moral evil, but for which neither they nor their posterity would ever have needed to experience the article of physical death.

It is not to be supposed that the flesh and blood body which man at first received was the true and final physical constitution of humanity. It was, on the other hand, only an initial and temporary humanity, out of which, but for sin, he would have grown, as naturally as the blossom grows into fruit, into a spiritual, incorruptible humanity such as the Divine Son assumed at the beginning, and the same thing would have been true of all his posterity.

Now, it was such a body, a natural flesh and blood body, like unto that which the first man had before the Fall of which Christ was possessed in His Incarnate state, and not the final and perfect form of humanity such as He took unto Himself and possessed from before Creation and into the full likeness of which unfallen man would gradually have been evolved.

"Flesh," since the Fall, has been inherently evil. But the Incarnate body of Christ was not of His nature, for had it been so He would have needed a Saviour for Himself. The angel told Mary that that which was to be born of her was to be called "holy." It is not *sameness* but *similarity* that is affirmed. The expression means merely that His mode of manifestation resembled what men are.

Christ's Incarnate life, however, being a life *in the flesh* He left it behind forever when His redemptive purpose had been fulfilled and He passed through Resurrection and Ascension into the true and perfect spiritual humanity which was His before the foundation of the world.

Next it is said, "and being found in fashion as a man, He humbled Himself." Bishop Lightfoot has truly said, "Unlike the word *form*, this word *fashion* does not imply the *reality* of our Lord's humanity." "Form" is the term applied to His *original* humanity which was His before the Creation. Instead of His pre-Incarnate appearances in His *real* humanity being apparitional and His Incarnate earthly life being truly human, as has been generally supposed, the very reverse is the truth. It was His Incarnate appearance that was transitory while His pre-Incarnate appearances were real and truly human.

Humbling Himself, "He became obedient," it is said, "unto death, even the death of the Cross." This is the supreme purpose of His Incarnation—that He might die the death of



the Cross. In no other way could man's redemption have been accomplished.

In as much as part of the penalty for sin was physical death, what difference would it have made whether Christ died on the Cross or died a natural death? No difference at all except that two things stood in the way.

First. There was no principle or element of decay in the body of Jesus to take it down into dissolution, being a body like Adam's before the Fall.

Second. Christ being personally sinless the law had no claim against Him, and consequently death of any kind Divinely afflicted would have been grossly unjust.

But if the sinless Christ, as the Head of the race, freely chose to take a natural flesh-and-blood body, that on behalf of the guilty He might by His life of obedience magnify the law, and then by His death bear its penalty, He could thus become the Redeemer of fallen humanity. And this is what He did.

A mischievous passage in Dr. Stalker's excellent "*Imago Christi*" intimates that, had Jesus been acceptable to the Jews, He would have set up His throne in Jerusalem and made the whole world subject to it. But this is a mistake. It was a Cross on Calvary and not a Throne in Jerusalem that was the Divinely appointed end of His Incarnation and earthly ministry. If He came to die as a Saviour He did not come to reign as a King.

Many theologians have made the mistake of making Jesus in the days of His flesh *too great*. Canon Gore says, "In Jesus Christ humanity was perfect." What then does the Bible mean when it says, "He was made perfect through suffering?"

It is true that Jesus Christ was personally perfectly sinless, yet He was "made in the likeness of sinful flesh," laying aside, as we are distinctly told, the "form of God," in which as the Divinely perfect humanity He manifested Himself in His pre-Incarnation existence, and taking the "form of a servant" for our sakes, and having been "made perfect through suffering," He attained through Resurrection to that perfect bodily state which is none other than the perfect spiritual humanity which was His before Creation.

Certainly the physical flesh-and-blood nature of Jesus was not the perfect nature of man. It was capable of fatigue, weakness and pain, suffering and death, and so He left them behind when He went back to the "glory which He had with the Father before the world was."

Even in His moral nature, "though He was a Son, yet *He learned obedience* by the things

which He suffered, and *having been made perfect*, He became unto all them that obeyed Him the author of eternal salvation" (Heb. 5:8).

In the days of His flesh the Son of God was "made for a little while lower than the angels," (Heb. 2:9), but God "raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Ephes. 1:20,21), and "highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2:9-11).

All hail the power of Jesus' name;  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all.

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## Dr. Brent Explains



IN THE April issue of the BIBLE CHAMPION (p. 201) I note that Mr. D. J. Whitney misunderstands my reply to his theory of race origins *via* isolation and in-and-in breeding. The following observations are not for the sake of controversy, but are offered simply as an explanation.

1. The term "race" means *seed*, the first of its kind as distinct from all others. Query: How could Japheth be the *father* of "the white race," who were "born white all over" from the crowns of their heads to the soles of their feet? As the Scripture says, wherever their flesh can be seen "all is turned white" (Lev. 13:12,13). Then, too, how could Shem also be the progenitor—the *first of his kind*—of an "*all white race*," when, humanly speaking, the two italicized expressions are identically the same in meaning?

2. The Bible says that the three sons of Noah (triplets) repopled the earth, and from them came all the nations. From this fact we know that race color (Mr. Whitney's theory to the contrary notwithstanding, Mark 7:13) is a God-given birthright—that is, Japheth reproduced the seed of the human

family which, from Adam to Noah, was yellow; whereas Ham, as per the names his sons gave to their countries—Cush, Ethiopia, Mizraim, Egypt, etc.—was black. Now the query is, How could the Hittites and ancient Egyptians—"seed of Ham, the Darkey" (Gen. 10:6-20; Deut. 20:16-18)—be "a white race with an olive complexion, and also yellow"? Shem, as per the Syrian and Hebrew peoples, was brown. From them through Isaac's twins, Jacob and Esau ("and the last was first"), came the red race (Gen. 25:20-25,30). Mr. Whitney was rather late in discovering that the Indian was "born red all over."

3. Now, according to the Bible, none of the

ancient peoples were "born white all over." Moses was *not* a white man (Ex. 2:15-19; 4:6,7; Num. 12:1,10). The same is true of the Syrians (2 Kings 5:1,14). Israel had only one white king, and he was not born that way (2 Chron. 26:16-21).

Query: If the seed of Shem were "all white men," and the seed of Japheth were born "white all over" from the Beginning, what did the prophet mean when he said, "The all whiteness of Naaman shall be on thy seed forever"? Concluding query: Why should the white race have *three* seeds as progenitors, while the black and red had only *one* seed each?—George W. Brent.

## Modernism or Biblicism—Which?

By the Reverend G. L. Young, East Brownfield, Maine

### Article 9—Modernism and the Advent.



ACCORDING to the obvious import of the Sacred Scriptures, Christ came from heaven and went back to heaven, as we have previously noted. But in heaven he is not always to remain. For if he descended from heaven before (Jn.3:13,31; 6:38), so is he to "descend from heaven" again (1Thes.4:16). If at his first advent he was "sent" by God, so at his second advent he is to be again "sent." "And that he may send the Christ . . . whom the heaven must receive until," etc. (Acts3:20,21).

So blessed an event is this second coming of the Savior considered to be that his followers are Biblically mentioned as "waiting for the coming (or revelation) of our Lord Jesus Christ;" as those who "wait for Savior;" who "wait for his Son from heaven;" who "have loved his appearing" (1Cor.1:7; Phil.3:20; 1Thes.1:10; 2Tim.4:8).

Some, however, have not been especially in love with the Bible teaching of Christ's literal, personal, visible return. Repeatedly, therefore, has that alarming event been denied altogether on various grounds, or it has been spiritualized away, frittered into anything but the actual re-appearing of Christ in the clouds of heaven. It has, with some, become a mere spiritual coming, an unseen advent, an invisible presence. Thus it is the coming of the Spirit, the visitation of judgment on Jerusalem, or a continuous or repeated coming (which is no personal coming at all) during historic time and in various historical events, judgments or visitations.

As to Modernism, if there is any one parti-

cular Bible doctrine to which it is especially antagonistic, we might say that it is this of our Lord's personal return. For this doctrine they have absolutely no use. It is abjured utterly. Having rejected him as the heaven-sent, virgin-born Son of God, having rejected his atoning death, his bodily resurrection, his literal ascension, his glorified bodily presence at God's right hand, it is but natural that they should likewise abjure his return in glorified corporeity. Moreover, it is doubtless true that the thought of Christ's literal return as Judge is an unpleasant, even a dreadful, thought to the majority of people. And it appears to be just this to Unitarians and Modernists. There is about it to them something that is appalling, terrifying. They do not want it to come. They will put it off if possible. But if they cannot prevent its actual coming with all its awful accompaniments, they can at least make the attempt of putting it out of their minds. So they make a brave show of not believing it. Yet we wonder if, even after they have privately disowned and publicly abjured it, it does not still remain as a dread apprehension, one that comes to them at times with chilling and fear-inspiring impressiveness.

It *is* a fearful thought. The Bible sets Christ forth as truly and uniquely the Son of God and as man's coming Judge. He it is "who is ordained of God to be the Judge of the living and the dead." As said Christ himself: "For neither doth the Father judge any man, but he hath given all judgment unto the Son." And when he comes, it is "to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which



they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him" (Acts 10:42; Jn. 5:22; Jude 15).

Christ's judgeship becomes actual and visible at the day of judgment when the Judge makes his second advent to earth. This, clearly, is the teaching of the Bible. And it is just this teaching that Modernism does not like. It is its fulfilment that they dread. And this is doubtless one of the reasons for such determined efforts to get rid of it. So they put it off, explain it away as best they can.

This modernistic position as regards our Lord's second advent is covered by N. T. prophecy. By the unerring prophetic eye it was seen that just such conditions of unbelief would arise. False teachers, false prophets and even false Christs there would be in plenty (Mat. 7:15; 24:11, 24). Many would not endure sound doctrine, but would turn away from the truth and turn aside unto fables (2 Tim. 4:3, 4), modernistic fables among the rest. Some would even "deny the Lord who bought them" (2 Pet. 2:1). As to the denial of the Lord's coming, that is specially mentioned, the forecast being that "in the last days mockers shall come with mockery, walking after their own lusts and saying, Where is the promise of his coming?" etc. (2 Pet. 3:4).

But will modernistic denial and mockery of Christ's coming have any effect on that event itself? To ask the question is to answer it. The puny human arm (or voice or pen) lifted in opposition to the divine will is unavailing. Thereby some easily deceivable men may be deceived to their eternal ruin, but the great things of God's Word will march right on to their fulfilment just the same. Figuratively speaking, some things are divinely amusing. Also they call forth the divine derision. In other words, they make Jehovah laugh. When the futile fancies of men meditate vain things "against Jehovah and against his Anointed," then we read:

"He that sitteth in the heavens will laugh; The Lord will have them in derision."

When it comes to the realm of eschatology, Modernism would introduce a great change in the trend of things. Thus Prof. A. C. Knudson, in his *Present Tendencies of Modern Thought* (1924), speaks of the modern outlook into the future as being quite different from that of historic Christianity. In ancient heathenism there was the view of a succession of world cycles, each such cycle exactly reproducing those that had gone before. The Jewish hope was different. "The present cycle would

come to an end . . . (through) a mighty divine intervention. An altogether new world-order would be established. 'Behold, I create new heavens and new earth' (Isa. 65:17)." And it was this outlook that "formed the intellectual background of both the Old and New Testaments . . . It was optimistic . . . it predicated the final triumph of the right." This Biblical view has, however, been now followed by the modern or third world-view, "the belief in social progress." In this there is confessed "a rather sharp divergence from the traditional Christian eschatology" (p. 56ff.).

Relative to the particular doctrine of our Lord's coming, we would say that E. M. Chapman, in his *A Modernist and His Creed* (1926), speaks rather flippantly of our Lord's own teaching of that great event. That the Master taught his personal return, no candid man can well deny. But with Chapman, while evolution is lauded, it being looked upon as "a principle of first-rate importance" (p. 72), yet not so with the doctrine of our Lord's coming. For to the advent sayings of Christ and his followers, one must not "attach undue importance"—not enough, e.g., as to take them in their normal signification. For "the scattered utterances of Jesus and his disciples" relative to his second coming, when the present order should come to a catastrophic end, such utterances but "set forth the mood of men whose eyes are temporarily blinded by the dust of circumstance to the evidence of the Patience of God," etc. (p. 328).

That poor, weak, sinful, lost men can be so conceited (yes, *conceited* is the very word we intended to use) as to exalt their own erring, misguided judgment as superior to the judgment and authority of the Divine Christ would be hardly believable were it not so common in our days. Yet so it is. And it is especially so as regards the Bible teaching of the personal and seeable advent of the Christ.

G. Cross, in his *Christian Salvation*, speaks of the belief of the early Christians in the overthrow of the power of Satan, the cataclysmic end of the world when "eternal destruction should suddenly come upon its evil powers and the reign of God should as suddenly be set up, and all attended by a descent from heaven of the Anointed of God." Yet he deems all this to be but a sort of passing phase of thought, founded upon Jewish apocalyptic, even though some of the utterances concerning this end were "ascribed directly to Jesus" (p. 19f.). Indeed, though he says that Jesus "is represented as picturing to the vision of his wondering disci-

ples his own enthusiastic anticipation of the future course of humanity, the judgment of all iniquity and the culmination of his purpose in his glorious return to power over all nations;" though his immediate followers had the assured conviction that "the Messiah who had gone into the heaven would shortly come again to overthrow all evil and to establish the everlasting rule of purity and peace," yet, it seems, such "a naive faith" could not be expected to "long survive in a world pervaded by natural law as we know ours to be" (p. 25f.).

Even though these things are portrayed in the Gospels and are emphasized in later unfoldings, yet "these pictures of world-catastrophe (but) reflect the effect on the Christian mind" of various things in the history and anticipations of the Jewish people (38). Indeed, when "the expectation of a second personal advent of Jesus to rule and judge mankind" is "disrobed of the unchristian Jewish features popularly attached it stands (merely) for the ultimate vindication of the ideal of life that is found in the person of Jesus" (161).

If this is all, then what a fantastic display of a marvelous misuse of language was indulged in by Jesus and his disciples. For so far as the language is concerned, it states precisely and in so many words that the Jesus who went away was to come again, was to descend from heaven, and this in such open and manifest a manner as to be clearly and vividly apprehensible to the organs of physical vision. *He* was to "come" again; and when he should so come, he was to be *seen*. They saw him going; they are to see him coming (Acts 1:9-11). "Then shall they see the Son of man coming in clouds with great power and glory" (Mk. 13:26). "Behold, he cometh with the clouds; and every eye shall see him" (Rev. 1:7). "For as the lightning cometh forth from the east and is seen even unto the west, so shall be the coming of the Son of man" (Mat. 24:27). Nothing but a perverted judgment or a determined unbelief can find in these words anything but a personal and visible coming of the Christ. That is what the words teach. That is what they mean. And those who fail to accept them in exactly this teaching of a real and seeable return had better examine the foundations upon which they are building.

Though Dr. Mathews rejects the Bible teaching of Christ's visible return, yet he admits: "That the Christians of the New Testament period expected this fearful return of Jesus is plain on almost every page of the New Testament" (The Faith of Modernism, p. 164). Though Mathews has, in this connection, very much misportrayed the facts connected with the

coming of Christ, though he has purposely painted an incorrect N. T. picture of that event, yet his admission of the main fact is significant. For no man possessed of even a modicum of ordinary intelligence can well study the N. T. and not see in it those clear enunciations of the future advent of the Son of man, the impending descent of the Lord himself from heaven. There is absolutely no use to deny that such event is there taught. And he who denies but shows his own bias, inability or lack of sincerity.

Some who do not deny the teaching yet show a decided bias against it. They must get rid of it in some way. And this, as we have seen, they attempt in various ways. One of the favorite methods is to resolve the N. T. teachings concerning Christ's coming into "Jewish pictures" (Mathews, p. 164). But Christ taught *his own* return. And his apostles taught exactly the same thing. Christ "himself" was to come again. And no merely "Jewish pictures" or Jewish apocalyptic ever taught that Jesus the Christ, at once the Son of man and the Son of God, was to go to heaven and later come back again. Yet this is exactly the N. T. position. "I go," said Jesus, "and if I go, I come again." "This Jesus," announced the heavenly messengers, "who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Jn. 14:2,3; Acts 1:11).

The modernistic writer last quoted makes the following fling at Christ's advent. The world "needs hope for a better world order and is told to await the speedy return of Jesus Christ from heaven to destroy sinners, cleanse the world by fire and establish an ideal society composed of those whose bodies have been raised from the sea and earth" (p. 10).

There are here a number of things to which the Modernist objects. These are:

- (1) The return of Christ.
- (2) The resurrection of the dead.
- (3) The destruction of sinners.
- (4) The fiery cleansing of this earth.
- (5) The establishment of the kingdom of glory.

Yet every one of these things is destined to occur. They constitute their part in God's great plan, as that plan is Biblically revealed.

Very serenely, very assuredly, would the Modernist misinterpret some parts of the Bible in order to make it disagree with some other parts. This is, e.g., a favorite shift as regards the Gospel of John and the coming of Christ. We are repeatedly informed that the Fourth Gospel was not written by John, but by some later unknown.



This manufactured unknown (or sometimes John himself) was so extremely spiritual that he had risen above the adventual expectations of the earlier Christian writers, such as Peter, James, Jude, Paul, etc. The promised return, therefore, is not what Christ and his personal followers said it would be. The unknown writer of the Fourth Gospel is supposedly superior in authority to them all. What he says goes. That is, what he is critically and modernistically misconceived to say goes. For he is misconceived as teaching certain spiritual events in place of the literal return of Christ elsewhere taught. So Christ's "return was not to be a manifestation to all the world, but a coming with the Father into the hearts of those who kept his commandments" (Mathews, p. 165). And Prof. Lowstutter: "John corrects the matter (of a visible advent as taught in the Synoptic Gospels, etc.) and gives us a Gospel of a Jesus in the world today. With him the second coming has dropped out of mind."

And this (note it, ye Christians who believe the Bible!) is considered to be "a translation of the Jewish picture into Greek spiritual philosophy" (Mathews). It is thus plain that some Modernists prefer heathen philosophy to Christian truth. Christ and Barabbas, as we remember, were in days gone by put before the Jews for their choice. But now Christianity and heathenism are being so presented. And some, the modernistic type, prefer heathenism. To the minds of such, heathenism is doubtless more "scientific" than is Christianity. So we are gravely informed: "Men possessed of knowledge of the universe cannot take literally pictures of events taking place in the sky. They know too much about the sky," etc.

"They *know* too much!" Isn't that rich? They know too much to accept the Word of God; know too much to believe the Son of God; know more than the Almighty himself as to what he is able to do and purposes to do. But one great trouble is that, according to Josh Billings, so many men know so many things that "ain't so."

As is well known, a deftly employed partial truth can be skilfully used to deceive the hearts of the simple. Because John, e.g., teaches a spiritual presence, it is therefore proclaimed that he does *not* teach a future personal presence. Yet is spiritual obtuseness, an utter inability to distinguish things that differ to be the criterion of Biblical interpretation? The simple fact is that John's Gospel teaches *both* events, the dwelling of the Father and the Son in the hearts of true believers and the personal coming again of the personal Christ. Moreover, the other

Gospels and other parts of the N. T. teach both these things. One is as true as the other. And one does not eliminate the other. Christ does now dwell with his people, is indeed to be with them spiritually "all the days, even unto the consumation of the age" (Mat. 24:20). And after that he is to be with them personally and visibly. The Christ who *went* is the very Christ who is to *come* again (Jn. 14:3). And when he so comes it will be visibly. "They shall *see* the Son of man coming on the clouds of heaven with power and great glory." And then, and not until then, shall our gathering together unto him take place. For then "he shall send forth his angels . . . and they shall gather together his elect from the four winds" (Mat. 24:30, 31).

The "orthodox" Dr. Moxon, whom in an earlier article we have seen to be anything but orthodox, tells us correctly: "It has come to be widely and confidently stated and believed that Jesus himself anticipated and proclaimed his immediate coming as the Messiah within the lifetime of his own generation, and that this coming would be attended by an immediate and cataclysmal ending of the age, and that therefore in this as in some other respects he was deluded or the victim of current ideas which were in fact illusions." But if this position concerning Christ's coming "within the lifetime of his own generation" is an utterly false position, so too is the spiritualizing expediency to which others resort who do not want to accept the unambiguous Bible teaching of a future personal and visible advent. Yet this spiritualizing position is apparently the one taken by this writer. He evidently stands near Bishops Moorhouse and Gore, to whom he refers, in "profoundly spiritualizing the Messianic expectation." For this "profound spiritualization" he deems to be "far more consistent with the evidence of the gospel narrative" than is the other (p. 194ff.). Yet such a "profoundly spiritualized" type of advent does in no sense fulfil the phraseology and promise of Scripture. It is, in fact, no "second" advent at all. Yet "to them that wait for him" he is to "appear a second time" unto salvation (Heb. 9:28).

The modernistic spirit seems to crop out everywhere. Take, e.g., Dr. J. E. Carpenter's *Buddhism and Christianity* (1923). Though this is an able and interesting book, yet it is difficult at times to know which way the learned author tends, towards Buddhism or towards Christianity. This is so because of his modernistic tendencies, because he has in fact surrendered Christianity's distinguishing characteris-

ics. Were he a real Bible Christian this would not, could not, be so.

As with other Modernists, so with Carpenter. He seems to take special trouble (perhaps for his own peace of mind) to get rid of that dread event, the advent. This he does in the old, stereotyped way of deliberately misunderstanding (or misinterpreting) our Lord's teaching and that of his apostles. He therefore puts emphasis on the unbiblical idea that "the advent of the Son of man (was to occur) in the lifetime of his hearers." "Christianity," he says, "became the heir of these (Jewish apocalyptic) hopes, and they pervade the writings of its early teachers. The first three Gospels with varying degrees of detail unite in attributing to Jesus the prediction of the advent of the Son of man in the lifetime of his hearers" (p. 54f.).

It was this, the idea that the end was at hand that "drove the early preachers forth over land and sea, heedless of obstacles . . . that all might have a chance to hear the word of salvation. For this the seer of Patmos waited, 'Behold, I come quickly.' The Gospel declarations remained, but Jesus came not. They lie upon our printed page, but *their significance has vanished* as completely as the demons of disease" (p. 56f.; ital. mine).

Yes! "their significance *has* vanished"—for such as believe not. But their significance has *not* vanished for Christ and his followers. He said that ("after a long time" and the fulfilment of many and various predictions) he would come again. And he will keep his word. And when that word *is* at last fulfilled, there are some who will be ready to meet the returned King with joy. Such will "have boldness and not be ashamed before him at his coming" (1 Jn.2:28). "At the revelation of his glory" such shall "rejoice with exceeding joy" (1Pet.4:13).

Many appear to object to Christ's coming because it is to be a time of judgment on the wicked. And it *is* a terrible fact that Jehovah's Anointed is "empowered to 'break the nations with a rod of iron and dash them in pieces like a potter's vessel,'" as Carpenter states. Yet this strictly divine and righteous procedure, though Biblically revealed, is by him referred to as "this element of violence, born of the hatred sprung from long oppression" (p. 193f.).

Thus at one stroke, by a supercilious dash of the pen, would Modernism do away forever with both Christ's coming and God's judgment as divinely revealed. Yet such bold unbelief will not succeed. It is sure of defeat in that coming day when "each man's work shall be

made manifest; for the day shall declare it" (1 Cor.3:13).

We have now sufficiently noted how Modernism denies the second advent. While, to be sure, it is sufficiently strenuous in its denials of other Bible doctrines, yet on this there seems to be placed a denial especially pronounced and determined. It is evident that the Modernist does not love the idea of the Master's return and a face to face meeting with him then. Even though it is unequivocally enunciated that the crown of life is for those "who love his appearing" (2 Tim.4:8), still no love for that supreme event has been born in the modernistic mind. Yet what Modernism so strenuously denies, just that the Bible strenuously affirms. There it is, in Gospel, in Acts, in Epistle, in Apocalypse. And the teaching is that of a real coming, not some attenuated, spiritualized affair. It is a glorious, powerful, triumphant and even spectacular return on the clouds of heaven.

As to the apostolic position and the expectation of the primitive church, it is indisputable that these were adventual. Even critical and historical writers have conceded this. We quote a few.

Prof. A. C. McGiffert, in his *Apostolic Age*, states that Christ's followers saw in his entrance upon his heavenly existence "the assumption of Messianic authority, and thus the pledge and guarantee of his return to exercise that authority on earth." Indeed, "their expectation of Christ's speedy return dominated all their lives" (p.44,65).

Dr. Percy Gardner mentions the early expectation that Christ "would appear again in glory to establish on earth the reign of the Saints. This view, as everybody knows, altogether dominated Christian thought and hope in the first century. It was not until Christianity had taken firm root in heathen soil that the belief in a near Second Coming was gradually superseded by a vision of a future spiritual world and a judgment of souls" (*Evolution in Christian Doctrine*, p. 48).

So Dr. H. E. Fosdick admits that the advent expectation was the faith and hope of the apostolic church. Concerning apostolic Christians he says: "They were all concerned about a future which would not be an outgrowth of the present, but a catastrophic upsetting of it, its final calcining and annihilation. The Day of the Lord would come suddenly with a Messianic invasion from heaven" (*Modern Use of the Bible*, p. 106).

So too Fosdick admits that our progenitors were believers in the literal return of Christ.



Speaking of the "victory of righteousness upon earth" and of "the physical return of Jesus," he says: "Multitudes of our fathers never thought of separating the two. All history was to them a drama whose denouement was a literal return of Jesus in the clouds of heaven." Yet as for himself, he says: "I do not believe in the physical return of Jesus" (p. 104). Should we inquire why he does not believe this Bible doctrine, there might be a variety of reasons. Yet the great reason is because he does not believe the Bible. For that Book certainly teaches it. But how does he excuse himself? He does it by presenting an utterly false picture. He contrasts a former world-view with that of the present. As to the former world-view, it was a possible and natural thing to believe in the physical ascent and descent of Jesus. According to the present world-view, such belief is made ridiculous (i.e., the attempt is made to make it so appear).

But first, the world-view presented by him is not the Bible view. For despite the repeated attempts of critical writers to read it into the Bible, it simply is not there. Indeed, the view presented is admitted to be that of Cosmas in the sixth century A. D. Here are Fosdick's own words: "The earth, according to Cosmas, is a parallelogram; it is flat; on every side of it are seas; it is 400 days journey long and 200 broad; beyond the seas are massive walls which enclose the whole structure and support the heavenly vault; above the vault are the heavenly dwellings."

After citing this fantastic picture, our writer insults God's Holy Word (and at the same time exhibits his own crass ignorance of said Word) by saying: "In such an easily picturable world the farewell of Jesus to the earth could be imagined literally as a physical levitation until he was received into heaven a definite distance above the ground, and his return could be literally imagined as a physical descent from the place where he had gone. The marvel is not that such a picture of the Master's going and return should arise in the setting of such a world-view," No! the marvel is that "after that world-view has been so long outgrown . . . many folk should still retain the old picture of our Lord's ascent and descent from the sky" (p. 104f.).

But (1) the Bible contains no such ridiculous world-view as that above presented.

(2) The clear, unambiguous Bible teaching of Christ's literal return is not made dependent on any "world-view."

(3) The faith of Christians in that return does not depend on any world-view. It depends

altogether on the clearcut promises of the Bible. And said promises are not dependent at all upon what men think at different times of the size, shape or constitution of the universe. God Almighty is above any limitations imposed on him by the changing views of fallible men—especially, we might say, when they believe such ridiculous nonsense as some evolutionists seem to. God's promises remain exactly the same no matter what world-view men may happen to accept. So the promises concerning the personal and visible second coming of Christ will be literally fulfilled whether men deem the earth flat or round, square or spherical. The momentous events in God's "purpose of the ages" (Eph. 3:11) will come to pass on time despite the foolishness of men or the rage of devils. God knew the shape of the world when he sent his Son here. Christ knew its shape when he said that he would come again.

The Christ was here. He did go away. He is to come again. And he *will* so come even though the entire world of mankind turn infidel and deny it. Unbelief will make absolutely no difference with impending divine events. As Fosdick admits concerning the N. T. representation: "In the New Testament the Messiah became more than an anointed sovereign; he was the Son of man from heaven, pre-existent before all worlds and awaiting the appointed hour when on the clouds of heaven he would appear" (p. 214).

Certainly! And exactly so he *will* appear. "For the Lord himself shall descend from heaven" (1Thes.4:16). "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh" (Mat.24:44).

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The study of Christ in the Old Testament is exceedingly profitable. In Genesis he is described as the seed of the woman; in Exodus as the "Passover lamb"; in Leviticus, the high priest; in Numbers, the smitten rock and the uplifted serpent; and in Deuteronomy, the person of Moses. All of these typify and set forth the person and work of the Lord Jesus Christ. The Psalms also are full of references to him. All the prophets, either in type or in prediction, "testified beforehand of his sufferings and the glory that should follow." The gospels record his life, death, resurrection, and ascension; the Acts the establishment of his church; the epistles the development of his doctrines; and the Apocalypse the revelation of his coming glory. The great work of the Holy Spirit is to testify.—W. W. Clark.

## Bible Passages Explained

By Colonel Henry S. Keyes, Los Angeles, California

"For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath" (Matt. 13:12).

**W**HAT has a man? What does he really have that is his very own and that can never be taken away from him? The silver and the gold and the cattle on a thousand hills are the Lord's. What, then, can a man really own? He that has eternal life has riches, the gift of God, which are his own. He cannot lose it and God will never take it away from him. It is his through all eternity. This is, in fact, the only thing a man may truly possess. To him who has eternal life, "to him shall be given." Given what? (See the 12th verse.) To know the holy secrets of the kingdom of the heavens. Whereas those who have not eternal life, it hath not been given unto them to know, and that which they *think* they have shall be taken from them. They possess nothing that is their own.

"And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. And he said unto them, I beheld Satan fall as lightning from heaven" (Luke 10:17, 18).

This does not refer, as is so often stated from the pulpit, to the future time when Satan is to be cast down from heaven. Jesus answered the disciples' statement that "the demons are subject unto us in thy name," by saying, in effect:

"Yes, I know it; I was beholding Satan when, like lightning, he descended out of heaven, and hurried down to where you were working. I knew you were casting out demons. Satan was greatly concerned, and so he came down to take care of his own and to try to stop your work of casting out his demons."

"And when he had said this, he breathed on them" (John 20:22).

I believe this was simply *one* of the signs which Jesus offered to prove that He was alive, as much as to say: "See, I have breath." He breathed strongly. He did not breath on them to impart the Holy Spirit, for the Holy Spirit was not yet given. He also told them at this time to tarry until the Holy Spirit came, and be ready to receive Him. "Receive ye the Holy Spirit," is as though it read, "*Ye shall receive the Holy Spirit*" (Acts 1:4; John 16:7).

Else what shall they do that are baptized for the dead, if the dead rise not at all? Why are they

then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily (1 Cor. 15:29-31; cf. John 5:25; Mark 1:38; Acts 15:26; Rom. 8:36; Eph. 2:1,5).

Who were "they" (verse 29)? Those who were laboring in the gospel and suffering persecution as was Paul. In verse 30 who were "we"? Paul and those who were with him at the time. Who were the "dead" first mentioned in verse 30? Those who were "dead in trespasses and sins." Who were the "dead" mentioned second in the same verse? Those who were dead in their graves. Who are meant by those were "baptized"? Those who were suffering persecutions, some of them even unto death, because of the preaching of the Gospel.

Now, let us try to get at the real meaning of this somewhat puzzling passage of Scripture. "Else what shall they do who are baptized for the dead?" That means this: Of what profit will it be to those who are preaching the gospel, and enduring the *baptism* of persecution, for the sake of those who are "dead in trespasses and sins," if those who are dead in their graves are not raised at all? Yes, why are they still willing to continue to suffer persecution by proclaiming the fact of the resurrection?

Furthermore, why do *we* (myself and those with me) *also*, as do *they*, stand in jeopardy every hour in order to proclaim the resurrection of the dead? "I die daily"—that is, I consider each day as though it might be my last, because I stand in constant jeopardy, and may lose my life any hour. What would be the use to preach to the dead in sin if those who are dead in their graves are doomed to remain in their graves forever?

In Matt. 8:28 we read that, when Jesus came in the country of the Gergesenes, there met him "*two* possessed with devils, coming out of the tombs." But Mark (5:2) says there was *one* man with an unclean spirit. Luke also says there was *one* man (8:27).

I do not think there is any conflict here. The explanation might be as follows: The man in Matt. 8:28 was a man with a dual nature—that is, a demon-possessed man. As persons who are born of the Holy Ghost are Spirit-possessed persons, or, are, we might say, God-men, so this man was a demon-possessed man, or a devil-man. Thus he may have been a man of dual personality.



## Between Knowledge and Belief

By Rev. G. W. Dunham, A.M., Jerico Springs, Missouri



HERE is a difference between knowledge and belief, though the line of distinction is not sharp. We qualify the terms and repeat that between certain knowledge and mere belief there is a great difference. "All knowledge is of the truth, while belief is frequently of the false." "All knowledge is belief, though all belief is not knowledge." "To the individual both knowledge and belief are states of full assurance."

"If, however, it is possible to distinguish between knowledge and mere belief, there must be certain general conditions which are found in all cases of knowledge, and are absent from all cases of mere belief. The investigation of these conditions is the province of Logic . . . Logic is the science which investigates the origin, development and structure of knowledge." (Above quotations are from a text-book, *The Logical Basis of Education*, by Welton.)

A belief is what I accept as true, or so likely to be true that I act as though it were true, yet I may not be able to demonstrate the truth or probability of it to others so as to assure acceptance and action in accordance therewith on their part. Knowledge rests on a basis of demonstrable fact, while mere belief rests on a basis of probability. Belief of the truth rests on a basis of fact which may or may not be demonstrable. If it can be demonstrated, belief then coincides with knowledge. Belief of the false rests on an *apparent* basis of fact, which may or may not be now capable of exposure. Vindication or exposure in either case will depend largely both on the hostility of disbelief and the ability of the believer to marshal proofs and probabilities. Whether a propaganda is demonstrable or not depends variously on both the strength of the cult's apologetic and the intelligence, keenness, love of truth or prejudices of those whose approval is asked and whose allegiance is sought.

Since there is a difference between knowledge and mere belief, what a great, great field of knowledge is available if we can be sure that the Bible, wholly and fully, is authoritative and established truth! What a challenge to examine the Christian apologetic!

In these days of running to and fro to increase knowledge, and yet days of uncertainty, doubt and denial as regards doctrine of the Divine, what a daring challenge to the scholas-

tic world is the Christian apologetic—the historic philosophy and foundation of evangelical faith! Why has the Christian church omitted it or dropped it out of the required curricula of her denominational schools? We have been tricked in this thing.

Is it of no consequence to know the origin of the human race? Or the purpose of our existing and dwelling on the earth under limitations of time and space? The status of our *genus homo* racially before God—do we care nothing for it? Is it of little consequence to be fully assured of the existence, the nature, the purpose of the Creator of the universe? Is it not paramount in a life-loving creature of intelligence to understand the whence, the why and the whither of his life? To discover the conditions that make for eternal weal or woe? Whether, in the language of the old but effectual Gospel preacher, "there is a heaven to gain and a hell to shun?"

Is there authentic record of the past and "a more sure word of prophecy" of the future, and light on the meaning of life in that which purports to be a Revelation from Heaven, and that has come down to us, and that has been commonly received as such in the long eventful course of historic Christianity? If the church of the present, the church of these crucial and restless and apprehensive times, has any appealing proofs, any assurances of valid teaching of the truth on these all-important questions of human life here and destiny hereafter, let her bring them to the front, put them on exhibition in her show windows, proclaim them from the house-tops, read them in her Sunday Schools, stress them in her preaching and *require them to be studied in her colleges*. Belief in these things actuates conduct, moral conduct. It is salutary socially. Beyond all secular social studies a knowledge of the truly Divine saves and sanctifies the people.

Is established and authoritative truth as regards sin, its penalty, salvation therefrom, a provision for holy living coming from the skies, so mean a thing that knowledge in this branch of science should give way entirely for the study of stones and plants and living creatures and chemical reactions? And that in schools founded and supported by the church? Shall we worship and serve and study "the creature more than the Creator, who is blessed forever, Amen" (Roman 1:25)? But read the passage

through to the end of the chapter for the outcome of things when "they did not approve to have God in their knowledge."

Or have we no knowledge here to conserve and develop further and pass on to posterity? Is it but a hypothesis, after all, that must be supplanted by another even as the Ptolemaic system gave place to the Capernican in astronomy? Must Christian dogma be dogged into hiding by the dogma of evolution?

And if we meet secular and state requirements in our denominational schools, for the sake of the young souls of our own rearing in Sunday Schools and Christian homes, let us supplant these state requirements and this secular scholastic learning with our own peculiar branch of knowledge. Let us require the equivalent of a year's study in Christian and Biblical certainties in conjunction with the Freshman and Sophomore secular studies in our colleges. If we must reimburse our youth for this time more than well spent, let us do so by liberal financial aid. We have spent millions and more millions to build, endow and equip our schools to teach exactly what our state schools teach; and with all that, our students must pay as dearly as those in state schools pay, if not indeed a higher tuition; and to what advantage? A two hours a week extra study of Bible, perhaps, and that too often from Modernist texts and teachers and on top of a full course at student expense. It is time, high time, past time, in fact, when we should devote many of these millions of money to student aid and to the promoting of student faith; and give less for a long, full secular course, and more for a shorter, specialized course in divinity.

If this is done in the Junior College, so that students can get divine knowledge in three years with only the financial outlay usually needed for two—they giving the extra year for the study of Christian certainties, while the church capitalizes the effort by supplying in scholarships the financial expense—what then have you? Salt to savor the other two years in other colleges, in otherwise religiously barren universities; light to shine in dark places in the intellectual life of the nation; a resource in christian teacher preparation that will return manifold to the life of the church in the saving of society; a factory of Christian faith to face the world's folly.

But if we have nothing demonstrable in the Christian apologetic, what then? Well, when the cumulative evidence is all in for the Book, its more than human qualities, its unity, its prophecy fulfilled, its ethics perfect, its wonder-

ful chronology, "so remarkable that it would be difficult or impossible to account for it apart from the doctrine of divine inspiration of the Hebrew Scriptures" (Mauro), its own claims for itself; these substantiated in collateral evidence, in the social progress seen everywhere in Christian missions, in the uplift to society wherever the Christian evangel has gone in its purity; in the achievements of a George Muller and like works of prayer and faith, in the phenomenon of "twice born men," of Christian assurance and peace of mind, and in the testimony of dying saints (the fruit of this evangel), who see heaven opened and leave their parting blessing along with the falling of their mantle of sacred office—if all this and more demonstrates nothing, let us still the more generously hold to it and teach it as *the only practicable and workable hypothesis* that has yet been put forth to bring social uplift, heavenly hope and lasting joy to mankind.

If the secular essays to dictate to the sacred the subjects to be studied in order to get recognition, and so would compel us to go with it a mile, what says our divine Leader? Go with it two. So then let our church schools supply knowledge of double worth and doing double duty to Cæsar and to God. And let this be the church's contribution toward filling in the difference between mere belief and knowledge—yea, more in our perplexing times, the widening gap between unbelief and Christian assurance.

With all of its venturing, exploring, experimenting, testing, failing, trying again, succeeding, running to and fro to increase knowledge, the world is doing much to banish superstition, to wear out mere belief and to build up a larger store of material information. And the church has gotten into the game and run with the world in the doing of it. Her own vineyard has been neglected until religiously these are days of indifference, uncertainty, doubt, and denial. The spiritual trumpet of the times gives a very uncertain sound. Its mocking echo is Modernism, while a morbid multitude of cults and isms make discordant notes. The welkin does not *ring*; it *rattles* with shallow speculations that fill the markets and bid for buyers.

In these days of discoveries and inventions and new devices, the church needs to come back to her own door-yard and unearth her own hidden treasures of wisdom and knowledge and pour them out lavishly on the young life of the times. Let her be *logical* and she will *reinvestigate the origin, development and structure of divine knowledge*, and reinstate the study of it in her schools.



## The School-Bag Gospel League

This page is devoted to the interests of the School-Bag Gospel League. For further information address the General Secretary:

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### Should Protestant Christianity in The United States Resist Bolshevism

**B**OLSHEVISM, both in theory and practice, is not given proper attention. To the Bolshevik there are but two classes of people: the working class, and a class which includes the very young and very old. The latter class is not able to work. Bolshevism in theory is one thing, and Bolshevism in practice is another. The theory of Bolshevism includes the abolition of money, of individual property rights, and practically all law. Their ideal is to have the working class absorb all other classes. In place of the nations of today, there would be but one nation and one government, and that government to be in Moscow, which would be the capitol.

There are three reasons why Protestant christian people in the United States and other countries should resist Bolshevism. 1. Because Bolshevism has for its objective the destruction of the home; 2, the church; 3, the government.

As to the home: Bolshevism teaches that there is no marriage, or giving in marriage. Free love is the dominant note. This we know is contrary to the law of God, and, therefore, contrary to the best interest of the State. Children under Bolshevik regime as soon as weaned, are taken in charge by the state and kept until such time as they are able to work.

In 1923, Lenin said, in a speech before the Department of Education, in Russia:

Give us a child for eight years, and it will be a Bolshevik for ever. . . . Religion must be abolished. We hate the Christians, even the best of them must be regarded as our worst enemies. They preach love for one's neighbor, which is contrary to our principles. Christian love is an obstacle to the development of revolution. Down with the love of one's neighbor. We must learn to hate. It is only in this way that we can conquer the universe. The best country is a godless country. If religion will pass out quietly, our attitude will be one of benevolent tolerance. But if it resists, we will hasten its exit by violence proportioned to its resistance. . . . When we have struck the kings from the earth, it will be an easy matter to strike the king from the sky (referring to God).

Today, the familiar hymn, "The Light of the World is Jesus," has been changed for use in Communist Sunday schools and is sung "The Blight of the World is Jesus." What blasphemy and sacrilege this is.

Speaking of the socialization of women which is going on today in Russia as one of their pet ideas, it is recorded that in one town more than 60 girls were socialized on mandates given out by Red Commissioners and Red army chiefs.

This statement of affairs ought to make the women of America realize the seriousness of the situation. Imagine, if you will, the tormented and distracted Russian women, and try to imagine what will happen in the United States if Bolshevism is not checked. How would you like to have your daughter torn from your side and abused in this manner? And yet there has been very little said or done in the United States in the way of protesting against this monstrous authority which has been working from within for a long time.

This government cannot stand much longer such borings from within unless something is done soon. Would Bolshevism and Atheism have made such headway in this country if it were not for modernism in both pulpit and pew of many of our so-called Protestant churches? These have been paving the way by their unchristian attitude toward the fundamental principles of the Christian religion as laid down in the Bible.

The Protestant preacher who denies the virgin birth of the Lord Jesus Christ, the atonement of Jesus as the remedy for the sin of the world, and the bodily resurrection of Christ as an evidence that He was God, and also the infallibility of the Scripture, is an ally of the Bolshevik and Atheist, only the Bolshevik and the Atheist are willing to declare themselves as such, while these men are not. The things they preach are nothing more than Atheism. So long as we have these men in the so-called Protestant churches so long will Bolshevism and Atheism thrive.

# THE SANCTUARY

## Abiding Treasures

By Walter Duncan Buchanan, D.D., LL.D., New York City

*For where your treasure is, there will your heart be also.—Luke 12:34.*

**O**UR text is the conclusion and enforcement of an argument that runs through the preceding verses of this Chapter. Christ had been speaking to the multitude that is described as so great that "they trode one upon another." One cannot read this passage without being impressed with the candor and fearlessness of Jesus. Warning his hearers of the "Heaven of the Pharisees," he proceeds to tell them of a time when all secrets shall be revealed as in the fullness of noon. He compares human power which can only kill the body, with the sovereignty of Him, who, after he hath killed hath power to cast into hell, and he emphasizes the statement with the words, "yea, I say unto you, fear Him."

Then His attitude changes and in great tenderness, he contrasts God's care for the sparrows with his infinite solicitude for his human children. "The very hairs of your head are all numbered." He speaks words of exhortation as he lays upon his hearers the duty of confessing Christ, in the solemn words "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men shall be denied before the Angels of God."

Then he continues his warning in the parable of the rich fool; one who appears satisfied and rejoices in the accumulation of mere temporal treasures:

Soul, thou hast much goods laid up for many days; eat, drink and be merry. But God said, Thou fool, this night thy soul shall be required of thee. So is he that layeth up treasures for himself, and is not rich toward God.

Now the Master's mood changes. Gently as a mother he points to the divine care for the Lilies of the field and the Ravens of the air and assures his hearers of God's greater care for them. So trust the God of all grace, who holds within your reach heavenly and abiding treasures; for "Where your treasure is, there will your heart be also."

The warning and urgency of our text is needed, for the earthly traveller is most easily deceived and led to regard earthly pleasures and treasures as permanent. The power of imagination plays a marvellous part in our search. "Values" are difficult to determine. What one man prizes another does not desire. That mother who only yesterday laid in the cold ground her little darling, cherishes the lock of hair on which she looks lovingly and sorrowingly as a priceless treasure; but it is valueless to all the world beside. So many of the things we treasure are due to the urge of our imagination and therefore a false estimation of their value. We, too, often awake to the realization that pleasures we once counted dear, were only illusions which we madly pursued. We chide ourselves for our errors but we soon start again on a passionate career. We may love, or think we love some one whom others would deem unlovely and our mistake may be due to the fact that our imagination has led us to weave a halo about the prized object which conceals what is really ugly or worthless. Consequently we, too often, have the shock of disenchantment and wonder how we could have been so mistaken.

Buying and selling have become almost mercantile terms and are entirely mercurial. We talk about "the market" in matters material and financial. Certain desires create values, whereas certain substantial values rise and fall under a variety of conditions. We have recently had an illustration of this in the instability of the stock market which has led to so much suffering and wherein fortunes have been entirely wiped out.

But our subject goes deeper, for while we are able to choose as objects of our affection things that are not worthy of our love, they in turn seize and control us. Something that fascinates and attracts us, that appears beautiful, may be the very opposite of a treasure and not calculated to give pleasure; but we place it among our treasures by concentration of our minds, creating an atmosphere of beauty about



it when that object is really homely. The idea is possessed by us, but the idea comes to possess us in proportion as we dwell upon it, give of our thought and imagination to it, suffer or undertake hardship for it.

Once a German woman told me of the great happiness she had in her seven children, six of whom were living and were really beautiful and most attractive. But the heart of the mother turned instinctively to the little one who had died of a lingering illness; a poor hunchback who had required ceaseless love and attention from her mother, day and night; until the tendrils of her heart had wrapped themselves more and more firmly about the poor darling who was carried away eventually by the sad ailment. The child was gaunt, withered and cruelly crooked, but the mother exclaimed, as she told me about her, "Oh, if you had only seen the little girl who died,—she was beautiful beyond all description."

That miserable miser who strives to live on the smallest amount of food and who subjects himself to poverty and want, as he gathers the yellow gold, never became a miser all at once. Whatever was his disposition at the beginning had been so fanned and developed by a growing greed that in all the world there was only one thing that was a treasure to him and that was money. Little by little money took control of him and that which is intended only as a medium of exchange, became his God, warping and destroying his manhood and all happiness in life that is real and substantial. The same thing is true of one whom we speak of as a drunkard. No one ever became a drunkard all at once; but by toying with the intoxicating cup, little by little it became his master, it had seized him and he felt he could not live without it.

But beyond all this our subject suggests the insufficiency, because of the impermanency, of those things which we call treasures and which last no longer than this poor earthly life. Temporal joys crowd in upon us and rob us of the strong and enduring treasures. Tennyson in his *In Memoriam* sings, plaintively,

'Tis strange that those we lean on most,  
Those in whose laps our limbs are nursed,  
Sink into silence, soonest lost;  
Those we love first are taken first.  
God gives us love, something to love He lends us;  
And, when love has grown to ripeness,  
That, on which it throve, falls off,  
And love is left alone.  
This is the curse of time.

Euripides brings out the thought of the in-

sufficiency of things that the world has to offer and which men seek after, when he says,

"Happy, lowly clown,  
Unhappy lies the head that wears the crown."

Ah, we are slow to learn it but this world with its fascination and treasures is only a passing show and those things upon which, in the mad chase, we place our affections are impermanent and do not satisfy.

But there is a brighter picture which is brought to our attention in the Word of God and emphasized in the passage from which our text is taken. For there are treasures which are offered in the Gospel that time and change cannot effect save as they grow brighter and more valuable and abide through all eternity.

The awakened conscience realizes its sinfulness. The sense of responsibility to God fills us with terror because we know that we have broken His righteous law and by nature and our own acts are under the condemnation of the Law. "The soul that sinneth, it shall surely die." Man seeks to escape from its dire consequences. Conscience, which makes cowards of us all, cries out in its better moments, "What will take away my sin," and what will remove the unrest of today and the thought of an eternity in which banishment from God will be our portion?

The inspired Word of God meets the sinner's need. It tells of the eternal Son of God who came into this world to suffer and die on the Cross and so pay the penalty due us for our sin. It speaks in words of comfort as it offers us the treasures of pardon and peace with God. Once bestowed these treasures can never be taken away. Not only do they fully satisfy the heart but they are the treasures that abide forever.

Then there is the exquisite treasure, the love for Christ as our Saviour and communion with Him which are the assured portion of those that confess their sins and have the consciousness that they are forgiven and accepted and adopted into the family of God. We love Him because He first loved us and gave Himself a sacrifice to save us. These are open sluices of comfort, treasures ineffably dear, indestructible and permanent through all the eons of eternity.

These treasures create happy, purposeful lives. New ambitions are kindled; little by little, in the development of this new life comes the experience that in the seeking first the Kingdom of God and His righteousness all other things worth having shall be added unto

Thus a new conception of life opens and broadens before us. Have we money, time, strength, any talent, it may be so used that we may increase our capacity for Heavenly blessedness; and while earthly treasures and pleasures are evanescent they may be transmuted into character which shall abide with growing beauty and joy which nothing can destroy.

Pity the man who has not learned this true secret of life and does not realize the redundancy of the permanent treasures which God offers, to make our pathway shine brighter and brighter to the perfect day!

Do you remember those lines from the poem Whittier entitled, "Snow-Bound?"

Alas, for him who never sees,  
The sunlight through his cypress trees;  
Who hopeless, lays his dead away,  
Nor hopes to see the morning gay,  
Across his mournful marbles play.  
Who hath not learned in hours of faith,  
The truth to flesh and sense unknown,  
That life is ever Lord of death,  
And love can never lose its own.

Christians make all too little of the glorious experience which shall be theirs when they all see the King in His beauty. Then our hearts shall thrill with gladness, if we have entered into this holy union with our Lord Jesus Christ. For abundant are the promises that He who has gone away to prepare the heavenly Mansions, will return again and receive us unto Himself to be in blessed and continuous union with Him, "for where He is there shall we be also." Here indeed is a quickening motive that the Christian pilgrim may lay firm hold upon through life as an abiding treasure. Freed from the limitations of this earthly life, we shall be forever with the Lord in His paradise. No growing old, no sickness, no tears, no anguish, no separation from the great family of the Redeemer. "And we shall see Him face to face."

Here is the constant and ever brightening assurance of faith, here is the crowning ambition of all true living. When Jesus comes, all darknesses shall flee away and, like those who have shed their majority, we shall enter into the fullness of the inheritance of immortality.

In one of the old churches in Germany, many years ago, a tired minister, at the close of the Sunday service, when the congregation had withdrawn from the portals of God's House, was hard to say, as he slowly passed down the main aisle,

And when I'm to die,  
Receive me I'll cry,  
For Jesus hath loved me,  
I cannot tell why;

But this I do find,  
We two are so joined  
He'll not live in glory  
And leave me behind.

I desire, in closing, to turn your attention to the warning in our text, "Let your loins be girded about and your lights burning and ye yourselves like unto men that wait for their lord . . . be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

Christian character is a fine art. It is a development, it is a growth. True beyond all question is the Scripture statement that though the outward man perisheth the inward man shall be renewed day by day. With the boundless and ineffable treasures that are within the reach of any honest and transformed soul, here is the incentive to holy living. If these abiding treasures are worth our having we will do well if we persist in pursuing our forward and upward way so that when Jesus comes he shall find us ready and that with Him we may enter into our reward.

\* \* \*

## Christ's Victory

By Edwin W. Caswell, D.D.

*Hereafter ye shall see the heavens open and the angels of God ascending and descending upon the son of man.—John 1:51.*

Our Lord had seen Nathaniel under the fig tree who no doubt was praying for the first coming of the Messiah, as Jacob prayed at Bethel seventeen centuries before.

Jacob's pile of stone then became the foot of a golden stairway reaching to heaven; and Nathaniel's prayer would be answered in the fulfillment of the vision on Calvary, when the building of the ladder was completed as ascending angels carried the glorious news of Christ's victory on the cross, and descending ministering spirits came to help spread the Gospel through the earth.

Jesus showed Nathaniel that He was the ladder to the skies; that when He cried, "It is finished," he would realize that ministering angels were coming and ascending upon the Son of man.

He Who came from heaven is the stairway reaching down to the lowest depths of human need and up to the mountain summits of heavenly glory. Jacob saw only the shadow of what Nathaniel beheld in glorious reality. It was the event of all ages past and to come, the cross of Christ, the way from earth to the home of immortals.



# FLASHLIGHTS

By William E. Biederwolf, D.D., Monticello, Indiana

## Rebellion Against God

*Will of God, the Submission to*

**Rom. 12:2; Rom. 8:28; Ps. 40:8; Heb. 12:16**

ONE of the most admired of the ancient statues is the Niobe in the Imperial Gallery in Florence, the figure of a mother clasped by the arm of her terrified child. It ranks with the Apollo and the Laocoon group among the masterpieces of art.

Niobe, the queen of Thebes, because of an unjustifiable pride in her children, which led her to forget her obligation to the gods, to neglect the paying of her vows, and to make light of the worship prescribed in honor of Latona, the mother of Apollo, became the object of Latona's wrath; and one after another of Niobe's seven sons, while out on the field of warlike sports, fell lifeless to earth struck by an arrow from above that came from the bow of Apollo. This angered Niobe and hardened her heart. She reproached the goddess, crying, "Cruel Latona, feed full now your rage with my anguish."

Then followed the death of her seven daughters, and among the slain she sat desolate and torpid with grief. The bitterness of her spirit was like an all-consuming poison, but as she sat hardened in heart the color left her cheek, her hair was unmoved by the breeze, her eyes became fixed and unmovable, her veins ceased to carry blood and she was changed to stone within and without. And yet the tears continued to flow.

Yes, it is possible for tears to flow from a stony heart; but not if one really knows the Lord, for then the heart does not grow hard even though death be in the home and the heart is bowed down with grief.

Across the years there comes to me the story of two mothers, both advanced in years, both members of the church and both standing in the presence of the death of an only son. One was absolutely without comfort. She could not understand why it had to be *her* boy, and bitter tears flowed from a stony heart until her unutterable grief sent her to her own bed in bodily affliction.

The other I saw walk over to the casket, and she too shed tears but a different sort; and as

she stooped to kiss the marble brow I heard her say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Such peace is reserved only for the rare souls of this earth.

I worship Thee sweet will of God  
And all Thy ways adore,  
And every day I live, I seem  
To love Thee more and more.

He always wins who sides with God,  
To him no chance is lost;  
God's Will is sweetest to him, when  
It triumphs at his cost.

## Ingratitude—Backsliding

**John 6:37; Jer. 2:19; Rev. 2:4; Luke 17:17**

AMONG the masterpieces of literature "King Lear" deservedly takes place among those of foremost rank. In it the sin of ingratitude is rebuked almost as by the voice of heaven. You will remember the heart-wrung words of the king when he is on the heath in the midst of a night thunderstorm. It seems as though the ingratitude, which had already broken his heart, was about to break as well his reason, and in the frenzy of his righteous indignation he makes this pathetic apostrophe to the raging elements about him;

"I tax not you, ye elements, with unkindness!  
I never gave you kingdoms; never called you children."

Oh, the tragedy of ingratitude! Joan of Arc saved France from destruction by her enemies and they burned her as a witch for her pains. Ulrich von Hutten made Germany famous by his brilliant pen, and they allowed him to beg and finally freeze to death in the drifting snow outside the village. Tragedies like these could be matched in every land for humankind seems given to this unworthy failing.

But of all ingratitude the basest is that which forgets the sacrificial love that made us to be the children of God through the exceeding riches of His grace. It is base enough for the world to forget, and God's patience and bounty to such will ever be the world's greatest miracle. But for the child of God to forget! This is the ingratitude that is sharper than a serpent's tooth. Jesus said of the world, "Father, forgive them for they know not what

they do." But He could not make a prayer like that for you or for me. We know. We have received of His grace, tasted of His Spirit's sweet influence, felt of His life within us, and we know the insufferable cost of it all to Him. But what have we done? Have you gone away? Have you forgotten Him? Have you slipped back into the world? Have you denied Him? Then you have given Him a heart stab for His pains.

### The Atmosphere of the Home

*"Rappacini's Daughter" by Hawthorne*

Gen. 18:19; II Kings 20:15; Rom. 14:7; II Cor. 3:2

THE life of a community is always on a level with its homes. It rises no higher; it falls no lower. The homes of this or any other country are like so many streams that pour their healing or their hurtful waters into the great current of community and national life. But they do it only in and through the lives of those who belong to the home and whose characters are moulded by its influence.

There is no more powerful illustration of home influence than that found in the strange story of "Rappacini's Daughter" as told by Nathaniel Hawthorne in his "Mosses from an Old Manse." This young woman lived in the home with her father who was a chemist and whose principal interest in life was found in investigating poisons. This strange man had a charming garden filled with flowers of every tint and hue, but every flower and every plant was poison, and the atmosphere they exhaled was heavily laden with poisonous perfume. In this deadly atmosphere Rappacini's beautiful daughter lived until she became so permeated with it that her own breath was poisoned and she herself became the very essence of poison, and like the fabled Indian Princess, sent as a present to the king, the atmosphere she carried about her held in it the contagion of death, and the bees and the insects and the humming birds that came into her presence fell withered and dead at her feet.

Oh, the power of this silent, subtle thing we call Influence! What a responsibility is that of the home—of the father and the mother who so gently make it! It is the moulding room of character; the training school where eternal destiny is decided.

But the lotus flowers of the Nile are always pure even in the muddiest waters, and by the grace of God it is possible to grow a shining character in spite of circumstances strongly unfavorable in the home or elsewhere.

### The Commonplace

*Glorification of  
Drudgery, the Divinity of*

Rom. 10:31; Acts 9:39; 2 Thess. 3:10; 2:9

I SHALL never forget the time, when in the Louvre at Paris I first looked upon Coregio's painting of "The Miracle of San Diego," or "The Angels in the Kitchen." It was in my student days and it came to me as a rebuke to the deadly dualism which had found a place in my philosophy of life. I knew at a glance what the great painter was trying to teach. Beautiful white-winged angels are doing the work in a convent kitchen. With celestial grace one is placing the tea-kettle on the stove to boil, another lifts the plates from the pantry, and another brings the pail of water—preparing food as naturally as if they were playing harps in heaven.

They seem so delighted and are doing the work with such cheerful spirit that you become immediately conscious of something divine about it and forget that ever such a word as "drudgery" was connected with it and you say, How refined and beautiful kitchen work really is.

Why should we divide things which are not sinful into two classes and call one sacred and the other secular? What is known as drudgery, be it of the humblest sort, has a dignity and a divinity about it such as angels are quick to recognize. To wash dishes is quite as holy as to preach a sermon. The commonest toil, if done as God's will, will glow with celestial splendor and make us better and diviner in the doing of it.

A servant with this clause,  
Makes drudgery divine;  
Who sweeps a room as for Thy laws  
Makes that and the action fine.

If the dear Lord should send an angel down,  
A seraph radiant in robes of light,  
To do some menial service in our streets,  
As braying stone, we'll say, from morn till night,—  
Think you the faintest blush would rise  
To mar the whiteness of his holy face?  
Think you a thought of discontent would find  
Within his perfect heart abiding place?

I love to think the sweet will of his God  
Would seem as gracious in a seraph's eyes  
In the dark, miry, crowded lanes of earth  
As in the ambrosial bowers of Paradise;  
That those fair hands which lately swept the lyre,  
Would not against their lowly work rebel,  
But as they ever wrought His will in heaven,  
Would work it here as faithfully and well.



# PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

## Waiting for the Promise

Luke 24:36-49

**"T**ARRY ye in the City, until ye be clothed with power from on high." In spite of this warning by Christ, Peter was rash when he called for the election of a successor of Judas Iscariot. He forgot to tarry until he received marching orders. Matthias was numbered with the disciples; but he was never called by God to be an apostle, the twelfth. God reserved that position for Paul, the apostle to the Gentiles. "Take time to be holy, let Him be thy guide, and run not before Him, whatever betide."

It is essential to be prepared. This is twofold. We need to be prepared within ourselves, and must wait until we are sufficient to be accepted by others as fit. Jesus had maturity of character and judgment early; but He waited until in the eyes of the world He was a man of maturity, worthy to be trusted.

In every vocation today it is wise to wait until one is duly prepared. Some zealous young people rush into the ministry before they are fit. They suffer and the cause suffers with them. A person should not be ordained to the sacred office until he has maturity of mind and discipline of character and some measure of adequate knowledge. Jesus let the world go on its way until He was prepared; and the world is not any worse to-day than it was then. And to-day there are a million workers for Christ where there was one in His day.

The chief preparation is of the spirit. The disciples were not fit for the work until Pentecost; and no one is ready now for witness bearing until he is endued with the Spirit of God. (Acts 1:8).

Tarry in the place of God. Some pray on the devil's ground. The disciples must tarry in Jerusalem, the Holy City. They tarried in the Upper Room. We must wait in fellowship with God through Jesus Christ. Saul tarried in the desert of Arabia, and became fitted to become Paul, the Apostle. "Enter into thy secret chamber and shut the door."

So waiting we may become enthused, inspired. The true zeal comes from the indwelling of God's Spirit. When we are filled with the Spirit, then the Temple of God within us is illuminated, radiant, forceful. Fanaticism may come from different causes, but divine enthusiasm is of God.

Wait for the door of opportunity to open, God opens that door; and it pays to wait for His guidance. "I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee with mine eye upon thee."

## With One Accord

Acts 1:12-14

**J**ESUS prayed for unity. He knew its strategic worth. Dissension is suicidal. Christianity has been robbed of its power all down the centuries by the dissension of its Churches. "A house divided against itself cannot stand." Harmony is an essential for Pentecost. (John 17).

Men cannot think alike. "Many men of many minds." Hence we must have unity, not in intellectuality, not in theory, not in philosophy; but in the heart, in which all men are one. The organic union of the Churches may not be possible. This in many cases may not be best. It did not work for God's glory and man's good during the Dark Ages. But all organizations should have the spirit of Christ, and so they can work in blissful harmony, together with God.

Christians must unite on Christ. He must be our ideal, our exemplar, our Saviour. Men think differently about Him; but the vital thing in our life is our trust in Him. We know that we are Christians by our spirit. "If any man have not the spirit of Christ, he is none of His." Loyalty to Christ!

"Be ye imitators of God as dear children." We must desire to be like Christ. "More like Jesus would be." We may live so that our life will remind others of Jesus. "They took knowledge of them, that they had been with Jesus." A heathen heard the missionary telling about Jesus; and he said "He has been living in our village." It was a native that had the spirit of Jesus, and answered in some measure to the description.

"My meat is to do the will of the Father and to accomplish His work." Religion is not merely subjective, but also self assertive. "By their fruits ye shall know them." In order to be ready for Pentecost, we must not merely feel happy, and be conscious of God's presence; but we must do God's will so far as it is revealed to us. We are saved to serve.

"He that is not against us is with us." We must agree to think differently and work differently. The effort to standardize thought and methods in religion has been a dismal failure. In British History the Act of Uniformity was neither a success nor Christian. The propaganda of Mahomet was not the propaganda of Jesus Christ. It does not prepare for Pentecost.

The "one accord" is seen in character, rather than in creed. The Hindu is Oriental in thought and mystical in concept and prejudiced against Western Christianity; yet the Christian Indian and the Christian American have the same kind of character, in worship and in service.

Human character the world over, irrespective of race and color and inherited customs, seeks to be godlike in life, groping after God, if haply it may find Him, in Whom we live, move and have our being." (Acts 17:27).

## Steadfast in Prayer

Acts 1:12-14

**J**ESUS stressed Prayer. "Men ought always to pray." He lived daily and hourly in the spirit of prayer, in communion with the Father. "I know that Thou hearest me always." He voiced His prayer "for the sake of those that associated with Him." "Watch and pray."

The Upper Room was a shrine of prayer. It had

become "the House of God, the very gate of Heaven" to the disciples. Its atmosphere was charged with the electricity of immortality and God's presence. The men and women gathered within its walls breathed the very Spirit of the loving, living God. Every soul throbbled with the consciousness of spiritual life, emanating from God, the Father Almighty. That makes a real shrine.

Prayer is the attitude of the soul towards God. It may express a yearning to secure something from a loving Father, which is thought to be for good. Or it may simply rest in God's presence, satisfied, enfranchised by the assurance that God is near, that God surrounds and pervades the inmost being. The little child rests content, happy, thrilled in the arms of its Mother. The heart of man must have another heart to beat against, in loving harmony.

The outward form of prayer may be a help or it may be a hindrance. Man is prone to think of words, rather than of the spirit of the words. "The letter killeth; but the spirit giveth life." (Matt. 6:7). God does not ask for eloquent prayers.

Much of the time the Upper Room may have been silent. Prayer is not necessarily audible to man. God is not deaf. God can read the heart. Man listens, but God looks. A Babel of loud crying and unknown tongues is a sad caricature. Jesus was a Man of Prayer, as our exemplar, calm, quiet, silent.

"Continued steadfastly in prayer." "It was not intermittent, fitful, spasmodic. It was continuous, as the fellowship of friend with friend, the fellowship of kindred souls, abiding in Christ, a song with or without words. They were bathed in the spirit as in sunshine. They realized that they were thus enfolded, embraced, ensnatched by the love of God.

"With the women." More than men, women have the soul of prayer. That should ever characterize their sex. As the mothers of our children, this is the safeguard of the future. How an expectant mother prays! How the mother prays, as she tries to mould the little germ of immortality into the pattern of true manhood or lovely womanhood! In the family life, how the mother's prayer makes sacred and joyous the very atmosphere of the home! In Church work the women's prayer, in public and in private, harmonizes the spiritual forces, and connects the organizations with the Power House of God.

Such steadfast prayer makes the budding soul of man open into the bloom of divine grace. A little girl in the slums moved her geranium during the day so that it was always in the strip of sunlight that marched across their sombre room; and she won the prize at the Flower Show. The radiant lives are those that bask continually in God's loving presence.

## "Filled With the Holy Spirit"

Acts 2:1-4

**W**HAT was Pentecost? What does it mean for us? There is danger of thinking that the spectacular was the real Pentecost, that it was merely an historical event. Let us ever remember that it was the climax of the work of Jesus Christ on earth, that it was the transferring of the Kingdom of God on earth from the Son to the Holy Spirit. Pentecost marked the beginning of the present dispensation, the final dispensation of God's grace to the human race.

The rushing sound as of a mighty wind, the tongues of liquid fire, resting upon the heads of the

disciples, and the "other tongues"—these were only the outward expressions of a great inner, spiritual fact. The outward may change, as all things of earth do change. They may come and go. The truth they symbolize never changes, never goes, is ever available for all mankind in every age. God reveals Himself in thunder and lightning, but yet more in the quiet sunshine.

Pentecost was foretold by Joel. (Joel 2:28). "I will pour out of my Spirit upon all flesh." Foretastes had been given from time to time, upon a very limited number, of chosen souls; but now, in the fulness of time, when Christ had fulfilled all the preparatory work, the Spirit of God was "poured out upon all flesh." It was a veritable "cloud burst" from Heaven, epochal.

The disciples had been waiting for Pentecost. Jesus had told them to tarry in Jerusalem for the fulfilling of this promise of the Father. "Ye shall be baptized in the Holy Spirit not many days hence." It was not an isolated incident, but the beginning of an era, which shall continue to the end of time. "Lo, I am with you always, even unto the consummation of the ages."

Pentecost was no partial, niggardly doling out of God's mercy; but it was the unlimited largess of the princely Benefactor of Humanity. It was the best and greatest gift that God Himself could give to Mankind. It embraces everything. It was the blanket policy of a great, divine, loving Heavenly Father. Pentecost brought to each and to all the in-filling of the Spirit to the very utmost of the individual capacity. "They were filled with the Spirit."

So great and undreamed was this blessing, that the disciples were beside themselves for joy and zeal and thankfulness. Some thought them intoxicated; and it was little wonder. Peter reassured them all. "These are not drunk with wine, as ye suppose; but this is that which hath been spoken by the prophet Joel."

Pentecost meant power. The plan was completed. The campaign was mapped out. The marching orders had been given. The men had been chosen, imperfect and weak. The world with its pomp and glory disdained the humble band. Even the Jewish Church did not vouch for them, but had crucified their Leader. The only hope of success was in God; and the power must come from Him. Pentecost was the endowment of power, the might of God's Spirit "Ye shall receive power, when the Holy Spirit is come upon you." (Acts 1:8).

\* \* \*

"I will pour water upon him that is thirsty, and floods upon the dry ground" (Isaiah 44:3). Do you know what it means to be thirsty? Ah, when a man is thirsty it seems as if every pore in his body cried one thing: "Water, water, water!" When a man is thirsty for the baptism with the Holy Ghost, all the longings of his soul seem to be concentrated in one cry: "The Holy Ghost, the Holy Ghost, the Holy Ghost"! Just so long as a man is trying to find some way of accomplishing his work without the Holy Spirit, and believes that he can get along without this baptism, he is not going to receive it.—R. A. Torrey, DD.



## OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

### The Clamping of Shackles

A NOVEL

By  
Professor Glenn  
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Author of  
Jungle Poison



AS John Lewis left Wanda's on that day of their interview he met Mary Austin going for a consultation with her. As one of her Sunday school class, Mary owed much to the older woman who having traveled the path of doubt and unbelief herself, and who at the same time had been beset by all the feelings and desires of a normal girl of her age, had emerged from the experience with a knowledge and wisdom that made her an ideal adviser for her younger girl friends. Mary had come into contact with the scientific factors of doubt as she had admitted, through teachers in the high school. And now, she was perplexed through a new theory that the text-book had set forth with the bias of its supposed authority. Again, she was at the parting of the ways. Either she must throw over the Bible finally, or discredit the pointed assertion of the text-book. Her teachers and fellow-students left her no other choice than that. Arrayed against it, was her mother alone, a woman of intelligence, it is true, but there are times when one doubts the wisdom of one's own father and mother in matters of modern science. In this new extremity, she was fleeing to one she knew could be trusted. Despite their difference in age, she knew she could trust the golden heart of Wanda Reese!

Mary had not known of John Lewis's return under clouds to Warburton. In fact, she had lost all traces of John for a year or more. It had not been her fault, but her fate. In her young life there had never been but one boy

#### XVII

##### *A Woman's Firm Faith*

*"The resurrection of Jesus is a scientific impossibility. It was not a scientific phenomenon, and so is beyond the province of science to explain. If human beings can go down into the very death that you and I have this day; and live as we are going to live in the years of tomorrows that are before us, there is no reason to doubt the Resurrection."*

who had attracted her heart's admiration, and that one was John.

There was eight years difference in their ages. When John graduated from the high school, she had been a mere chit of a girl in the grades. But they had lived in the same part of the city, and had met each other almost daily going to and from school. John had come to her relief one day, when she had been beset by one of the "hill billy gang," who had flung mud on her lily-white

frock, and thrown one of her books into the gutter. After that, John was her hero walking unknowingly through the fairy-land of her thoughts. He was even more than a hero; he was the Prince Charming, the man of men.

It is almost the invariable case that, at her age, a girl becomes much interested in some youth of advanced age or in some young man. They find the boys of their own age rude and over-bearing, inclined to persecute rather than protect, and scold rather than console. And so Mary had enshrined John in her holy of holies, and worshipped him as her little heart knew well how to worship.

And did John know of this? To be sure he did. There were girls of his own age in the high school who flattered and praised him, but none ever quite gave him the glow of pride that the words of the little girl did. But there was little of romance on his part. She was merely "that nice little kid of Austin's." She might have her dreams of the future, when grown up, and beautiful as a fairy princess, she should captivate the love of her Prince; but he had no

such illusions. And the night of commencement, when she saw John bear away one of his high school girl associates, charming in red roses and white silken frock, to the alumnal banquet, the little admirer sped home in anger and wept herself to sleep at the first tragedy of love that had come into her little life.

But now, John was a man of twenty-five and Mary a charming young lady of eighteen. Her love had remained constant through the years. John had changed somewhat in her fairy dreams, but he was still the sole object of her adoration. She was not so openly admiring now, and extremely shy in his presence, but down in her sturdy, girlish heart, there was the same flutter at his words.

And as John saw the beautiful vision she presented this day as they met after many months, his first impression was that he had never seen anything quite so compelling. In his sinful life, women had had an important place, but they were a trifling, immodest class; that never won, nor kept his respect. But in the presence of Mary Austin, he realized a difference. There were two classes of the fair sex, he knew; one, the class he knew too well; the other, the class to which Mary Austin and Wanda Reese belonged.

At her recognition of him, Mary grew very pale, then flushed charmingly. "Why, John Lewis! You do not know what a shock you gave me," she began, her woman's tongue more responsive to the amenities of the occasion than his slower wits.

"And why have I shocked you?" he managed to ask, awkwardly.

She extended her hand to him, in friendly greeting. In the manhood which Wanda had instilled into him, he took it without faltering, as a right to be granted. Next to Wanda's inspiration, this was the most helpful thing that could come to him: the evident kindly friendship of an olden friend such as Mary Austin. And then, his heart sank. Perhaps Mary did not know: her greeting might have been different if she had. But this fear left him at the mere thought that the Mary of the olden time would ever be aught but kind to him. And still, he was not fit for one like her to speak to.

"When did you return?" was Mary's next very natural question. It called him back from his fields of doubt to the ever redolent present.

"A week ago," he answered laconically. By this time he realized that he was still clinging to her hand, a fact that she too, appeared to have forgotten. Reluctantly, he released it.

"And why have I not met you before?" she asked. "Has your absence led to a wicked forgetfulness of your old-time friends?" she bantered. He must explain. He dreaded it, but it was due to the girl. He might have tried to hide it from others of his friends, but Mary must know—and perhaps forgive.

But this was not the place for an explanation. He would defer that. "Which way are you bound?" he asked, partly to remind her of the impropriety of standing thus talking on the street; and partly to learn her destination that he might determine whether he might turn and walk a ways with her.

"I had started to call on Wanda Reese," she informed him, with a charming smile straight into his admiring face. "But, really, John, it is not so important just now. I will defer it if I can talk with you. Do you know there are thousands of things I want to talk about? I want to know all about you."

He laughed, amused, then he sobered. "Mary I must confess one of the thousand things you want to know, and I must do it at once. May I go on home with you? I am not sure but when you know you will banish me from your friendship forever."

She fell into step beside him, by the action giving ready assent to his request. Then, she shot a mischievous smile up at him (she was a head shorter than he was), and asked, "Now John, what desperate thing are you guilty of?"

Instantly, she saw that she had made a very poor joke. She had never seen his face so ashen and drawn. Her heart sprang to her lips. "Please, John, forgive that foolish remark. I have a feeling that there is some disclosure too sober for levity."

"Yes, dear, it is too serious for levity. I am a criminal, Mary." He blurted, cruelly. "I am a criminal and face the penitentiary. Really, I should not be seen walking on the streets with you, dear."

It was the first time in all her life, that John Lewis had called her "dear." Despite the awful self-arraignment that accompanied the word, Mary's heart played her an unexpected trick. The woman-firmness that would face the scorn of the world for the man she loved, reached out and strengthened every fibre of her being. John might be forsaken by every earthly friend, other than herself; but Mary Austin was one who would stand by him. She knew at that instant that whatever came to him in the future, she must share it. The crisis of her life was upon her. And he too, knew that the crisis



of his life had come. What he should be able to make of his life would be determined within this hour. If Mary would encourage him, he would fight to the last drop of his blood for reformation and an honorable place in the world. If Mary failed him—but he had an intuition that she would not. Love rides on the floods of the mighty deep and plunges through the smoke of battle. No less does it walk modestly across the tangled paths of the quiet every-day life.

"John, do not try to tell me now. Wait until we reach home. You have said enough for me to think about. Let me get this much fixed first."

"That is right, Mary. Think about that for a while. I said too much all at once, but it is the real fact. I only need to explain the details." They walked on in silence. But were they in silence? His sins were crying out in a voice that roared like cannon in his sensitive nerve-wrought ears. And she could hear the word "penitentiary" echoing back from every paving-brick at her feet. If every man could realize the awful suffering that their sins impress upon the loving hearts of their women-folk, it might deter them from many evil actions!

She led him to a rose-embowered rustic summer-house in a corner of the lawn. Seated in an easy chair with hers drawn up before him, she importuned him to tell her all.

And he did tell her all. The evils of his wicked days poured like a Niagara from his lips. In the presence of this pure girl, he took a delight in defiling himself to the very depths of ignominy. His disclosures stung her sensitive nature to a dull paralysis, that no longer pulsed to his newer confessions. She almost cried out in her realization of his vileness. She recoiled involuntarily as from some poisonous serpent. Could her hero have become such a vile creature like he pictured? At one time she covered her face to shut out the imaginary depravity. Her very mind seemed trembling on the verge of insanity. She could bear no more, and then solace came, as a thought grew into dominant control of her mind. John was telling her his past as he would have confessed it to no other mortal being. His was a nature that must make such a confession the basis for a great reformation. Without it, he could not begin an honest effort to raise himself from his deteriorated state. She must be brave and help!

And then she knew that he realized the con-

sequences of what he was saying: that he knew he was cutting himself off from her forever! That her pure womanhood would revolt at any contact with his evil soul in the future! That this was to be the end of any slight dream he might have had of her. It seemed that he was trying to justify her in such an attitude and give her cause to look upon him as one lost and righteously flung out of her life. At this, her heart rebelled. He must cease. She pressed her hand firmly over his mouth. Both were filled with mixed impulses. Neither could have expressed just what their feelings were.

"I am sorry you have told me this," she said, in a voice she could hardly recognize as her own. "And yet, in one way, I am glad you have. Now, you are never to repeat a word of it again to me, nor tell me any more. John, you have always been a hero in my sight, ever since you thrashed those combined 'hill billies' years ago. But you are no longer a hero. You have disillusioned me. You are not a hero—but a shirker, a coward, and awfully human. It is as a human hereafter, that I shall treat you. John, Christ forgives to the uttermost; I am going to be as forgiving. So far as my friendship for you is concerned, everything is forgiven. And in your humanity, I am going to lend you mine so far as it is worth having to help you to reinstate yourself."

"Do you realize what you are saying, Mary?" he asked, looking into her face as one would who was gazing upon a miracle.

"Yes; John, I realize too well what I am saying."

"But I can not realize such a trust, such a forgiveness, I do not deserve it," he remonstrated.

"No; John, you do not deserve it, in the light of what you have been. But, can you not see, that you are going to deserve it in the light of what you are going to be?"

"I think, Mary, you do not truly realize what you are talking about. So I am going to leave that for the future to test. But I believe I have one right which I am going to insist on. I have no right to drag a girl like you into my evil life; and I am not going to do it. But there is one thing that I want to know and knowing that, it will be all the motive I shall need for what is before me. I realize that I have forfeited you forever. No woman can know what you know of the man I am, and ever respect him afterwards. But it is of the past I want to know. I had my past and forfeited it. But, suppose I had not: suppose I

had been the hero you thought me; and had come to you as the man you thought me to be, to ask you as one who had lived so he might ask you—to be my wife; what would you have said?"

"I suppose I would have said 'no' and meant 'yes,' she said, a mischievous smile lighting up the sorrow in her face for an instant. It takes a great soul to respond to the sunlight when down in the gloom of despair.

John groaned. "Mary, I believe that in every man's life comes a realization of what Adam must have felt when the gates of the delectable garden closed upon his banished form. I see now, the Eden that might have been mine. And for the sake of what I might have been, I am going to be something in the future. But, I realize, dear, that it is to be a future without you. When I leave this place, we are to be as acquaintances only. You are not to try the impossible in your kind-heartedness; and fail, as you must. I know how you feel. I stand as a different creature than the one of the past. If I were to put you to the test in a like manner, in the light of now, instead of then; you would have the good sense to say 'no' and man 'no.'"

"You are right, John, I would say 'no.' I do not know how I shall ever bear it; but I think too much of myself to put my life into your hands. You know what I mean?"

"I know what you mean, and you are right."

"John, there are many miraculous things in this life. The day of miracles has not passed in the spiritual realm, even if it has in the material. I was on my way to Wanda, to ask her about a problem in my own life. The resurrection of Jesus was a scientific impossibility. I wanted her opinion sorely. I do not need it now. I know. My doubts are allayed. That resurrection was not a scientific phenomenon, and so it was beyond the province of science to explain. It was a spiritual fact, and hereafter no one can ever shake my faith in it. Some way the truth has come to me out of the experiences of this hour, John, if human beings can go down into the very death that you and I have this day, and come up to live as we are going to live in the years of tomorrows that are before us, there is no reason in doubting the Resurrection. And, John, that death of ours today is going to be but the beginning of a happier life on to-morrow. In the strength and consolation of Christ we are going on to our duties and our victories!"

John looked upon her face as she spoke, as

though it were the face of a saint. He never forgot that hour. He never forgot that victorious look of exultation upon the face he loved. For a period, they were silent. Then, she asked:

"When is your trial to come up?"

"I do not know, yet," he responded. "We have Mr. Hasting's promise not to have it called until my father comes home. I am not hoping that father can do anything other than give me the physical support and encouragement I need. In fact, I am not going to try to win any dishonest advantage. I am guilty, and shall plead so. It is human justice that I should be punished for my crime. It is divine justice that I should reap as I have sown."

"When do you expect him home?" she next inquired.

"Before long. I am expecting a letter any day, or perhaps a wireless from his ship apprising me of the date of debarkation. I am making no plans until he comes."

"And are you going on to New York to meet him?" she asked.

His face lighted up. "I had not thought of that!" he exclaimed. "That would be a fine thing to do, now, wouldn't it? I believe I will if I find out in time when he lands."

"And now, John, you must go," she said, rising. "But you must come often and report how you are progressing. I am going to be more than the mere acquaintance you suggest. I am going to be one of your best friends. Whenever you are discouraged, remember I shall be glad to see you."

And with this, they parted.

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The battle of the ages has come, and the center of it is in the Cross of Christ. It is no longer, "What think ye of Christ? Is He the Son of God or not?" but "What think ye of the blood?" To depreciate the blood, to repudiate the blood, to discount the blood, to count it just common blood, like any reformer's blood spilled by a rabble—this is the battle of the powers of darkness against truth to-day. Christian Science and kindred errors dress up the ethical teachings of Christ in beautiful clothes, and present them to us as Bible salvation. But there is no atoning blood in all their tenets, and therefore no Christ. When you get a desperate case of need—want to save one low down in degradation and sin, only the blood of Christ can make an impression of miracle-working.—*St. Louis Christian Advocate.*



## REVIEWS OF RECENT BOOKS

By Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

**A History of Some Scientific Blunders.** By George McCready Price. Fleming H. Revell Company, 158 Fifth Ave., New York. Also Chicago, London and Edinburgh. \$1.25.

Theologians and churchmen have often been accused of holding scientific errors which have had to be corrected. They have thus been charged with being reactionary and with standing in the way of progress. After reading Professor Price's interesting and informing book, we are convinced that Christian people have never made anything like the number of blunders in science, or even in theology and religion, that the official scientists have made in the field of science. Moreover, the blunders that have been made in theology have generally come from people who have departed from the revealed will of God in the Bible and have thought that they could solve spiritual problems by mere intellectual processes.

Dr. Price recounts the many errors that have strewn the pathway of scientific speculation. He tells about the blunders in astronomy—the old view of Aristotle and Ptolemy, which held sway for many centuries; and now it seems that the once-popular nebular hypothesis has to be given up. Once the ether of space held high court; now it seems, pity to say, it has to be abandoned.

Here are some other blunders that our author exposes; the grindstone theory, phlogiston and caloric, the impossibility of "action at a distance," perpetual motion, scientific fatalism, continuity, spontaneous generation, reformation, Lamarck's vagaries, Darwin's explanation of the causes of evolution, Haeckel's materialism, Werner's onion-coat view of geology, "Strata" Smith's speculations, etc.

Dr. Price closes his volume with an impressive and humbling chapter on "The Limitations of Knowledge." He gives an extensive bibliography, showing that he is thoroughly posted on the subjects which he handles. This book is a valuable addition to the author's many useful publications.

**The Christian Life: A Handbook of Christian Ethics.** By Joseph Stump, D.D., LL.D., L.H.D. The Macmillan Company, 60 Fifth Ave., New York. \$2.50.

A clear and scholarly evangelical work on Christian ethics is a real need of our day.

There is much pagan and loose morality in the land in these piping times, and a clarion voice that upholds true and stalwart moral principles is greatly to be desired. We think that Dr. Stump has furnished just the kind of a treatise on vital Christian morality that is needed. It is well written. The style is clear, incisive and graceful, though not ornate. There is no attempt at "fine writing;" yet for its purpose the writing is of a very fine character.

Many writers on ethics use a turgid and abstruse style. While Dr. Stump's book is just the kind of a treatise needed for a textbook in theological schools and Bible institutes; yet the general reader of ordinary intelligence will be able to derive much profit from its perusal. A comparison of general and Christian ethics brings out the fact that Christian ethics is much the deeper and more comprehensive. True morality must spring from the life of faith and the regenerated heart, must include one's duties to God as well as to one's fellowmen, must be rightly motivated by the love of God, the Source of all good.

A very satisfactory account of the various systems of pagan ethics is given. The proper distinction between Christian ethics and Christian dogmatics is made. Beginning with the implanting of faith in the heart, begetting the new life in regeneration, the several duties of the Christian to God, to himself and to his fellowman are vividly set forth. The family, the church, the state, and society in general are treated with ability.

While the methodology employed in this work is quite different from that of the reviewer's textbook, *A Manual of Christian Ethics*, Dr. Stump has dealt with practically all the topics that belong to a system of Christian morality. Dr. Stump is also an excellent theologian. He is the president of a Lutheran theological seminary in Minneapolis, Minn.

**The Ever Open Door.** By George H. Morrison, D.D. Richard H. Smith, Inc., Pub., 12 East 41st Street, New York. \$2.00.  
Street, New York. \$2.00.

"Utilizing the Incomprehensible" is the suggestive title of one of these brief sermons, and it is typical of all the rest of them. This ser-

mon is based on Ex. 16:15: "And when the children of Israel saw it, they said one to another, What is it? for they wist not what it was." In the Hebrew they said to one another "Man hu?" (what is it?); hence the word *manna*. Yet though they knew not what it was, they did not refuse to eat it. So men everywhere utilize the incomprehensible. Why not use the Bible as our spiritual light, life and guide, even though there are many things in it that we do not understand? That is Dr. Morrison's practical way of dealing with passages of Scripture in forty-two brief but exceedingly stimulating essays, which were originally preached as sermons.

The book is a memorial one, for the author has gone to his reward in heaven. His wife edited the book and saw it through the press. She pays her husband a loving tribute in the preface. The last conscious words he uttered were "The Ever Open Door" (referring to Christ's words, "I am the door"). Hence the beautiful title. We have found these essays most helpful and uplifting.

**The Virgin Birth of Christ.** By J. Gresham Machen, D.D., Litt.D. Harper & Brothers, 49 East 33rd Street, New York; also 35 Great Russell Street, London. 415 pages. \$5.00.

In the first place, it is distinctly encouraging to note that the great firm of Harper & Brothers have put their imprimatur on this positively evangelical book. Now turn to the March number of the *BIBLE CHAMPION*, (pages 164, 165), and observe the fine list of evangelical books published by this standard firm. Full-toned Christians ought to patronize the publishers who issue evangelical books, and thus encourage them to bring out more strong books of the same kind.

What shall be said of Dr. Machen's book? Nothing less can be said than that it is a masterpiece. From the viewpoint of technical and historical scholarship it has no equal in the English language—that is, on the vital doctrine at hand, namely, the virgin birth of our Lord. Of course, the books of Orr, Thornburn and Knowling on this subject are invaluable, but they are brief monographs in comparison with this extended treatise by Dr. Machen.

Perhaps some other writers have gone into the theology of the virgin birth and its absolute necessity for a true divine incarnation, more than Dr. Machen has, but none have gone into the critical questions connected with it more thoroughly than he. More than that, he is fair and frank. If there is an objection along critical lines that has ever been suggested against the virgin birth that he has not dealt with here we

have not found it. Even the finest points are noticed. The extremely minute work of the German critics—who are able to split hairs—receives technical attention.

Dr. Machen's first chapter is strategically placed, for he shows that the doctrine of the virgin birth was already current in the church throughout the second century. Therefore it could hardly have had a mythical or legendary basis so soon after the last of the apostles. Then the birth narratives of Luke and Matthew are examined in a detailed way that satisfies the closely logical and technical mind. Then the two gospel narratives are compared with a fullness that is most satisfying. The "inherent credibility of the narratives" is treated in a cogent chapter. The theories of both a Jewish and a pagan derivation of the virgin birth are annihilated by the truly historical method.

Most effective and climacteric is the final chapter dealing with "Conclusions and Consequences." And what does it mean if the virgin birth can thus be established on a real historical basis? It means that the whole foundation of revealed and supernatural Christianity stands firm, and that the world has a Saviour who can "save unto the uttermost all who come to God through Jesus Christ."

**The Fine Art of Motherhood.** By Ella Broadus Robertson. Fleming H. Revell Company, 158 Fifth Ave., New York; also Chicago, London and Edinburgh. \$1.50.

Surely this is a happy title for a book. If there is a "fine art" in all the world, it is that of motherhood. In these days, when there is so much laxity of view and practice regarding the family relation, it is most needful that just such a book as this one should be issued, in order to uphold the beauty and glory of the home and especially of motherhood. The woman who refuses to have children simply because she selfishly desires to follow the round of worldly pleasure, ought to read this book, repent of her sins, and get the exalted conception of motherhood that the author upholds in so constructive and kindly a way. Hold your hand to your ear and listen to this noble sentence from the author's preface: "But a woman who has brought up even one child can match thrills with anybody." The author does not believe in "letting our children go," but in training them in the way they *should* go.

**Wrestlers With God.** By Clarence E. Macartney, D.D. Richard R. Smith, Inc., 12 East 41st Street, New York City. \$2.00.

It is easy to become enthusiastic over anything that Dr. Macartney writes. He has a "way" about him. It is always an engaging



and interesting way. The lucidity of his style is simply a reflection of the lucidity of his thought. He is one of those men who will not attempt to discuss any matter until his thought about it has become clear. In this book he analyzes and applies some of the prayers of the Old Testament, and finds in them many practical lessons for us today. It is wonderful how potential these old Bible examples are. It may be said that in this book he deals only with prayers of special crises, like the prayer of Abraham for the cities of the plain, that of Jacob at the brook Jabbok, and those of Moses, Joshua, David, Elijah, and others at poignant times in their lives. Telling incidents are introduced. For example, how touching are the references to David Livingstone's dying in darkest Africa on his knees in prayer, and the intercession of Mrs. Shepherd for Lord Byron and his melting response! This book is a real contribution to the literature on true prayer. It is a profoundly appealing book.

\* \* \*

## Additional Literary Notes

You will find a pamphlet by the queer title, *Jonah, the Whale, and Dr. M. R. DeHaan*, by Dr. Albertus Pieters of much more than mere personal and local interest. It is true, Dr. Pieters deals with a specific case, yet his arguments in favor of the historicity of the book of Jonah are decidedly refreshing for the general reader who is interested in the defense of the Bible. Dr. Pieters is an able theologian and is professor in the Western Theological Seminary of the Reformed Church in America at Holland, Mich. He is well-known for his stalwart orthodoxy. Price of the pamphlet, 25 cents.

The pamphlet just named also upholds the view that our Lord was crucified on Friday, over against Dr. DeHaan's contention that He was crucified on Wednesday. Dr. Pieters seems to us to make out his case, so that we can still continue to observe Good Friday with the old-time spirit of reverence and thanksgiving.

Peace has come to be counted as essential to a stabilized society. Perhaps not all have ever thought of that. But it must be true. Take a whole society made up of persons who have no inward sense of peace, and you can easily imagine what would be the result. Our friend, Dr. Norman B. Harrison, has just issued a little

book with the title, *His Peace: The Way of Living without Worrying*. The style is as terse and clear as the thought is comforting and uplifting. The author treats his subject under these heads: "Why We Worry," "Why We Should not Worry," and "How not to Worry." There is a way to obtain serenity of soul. The Bible points it out; Christ bestows it. The booklet is published by the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. 25 cents per copy; \$1.00 per hundred.

Who knows what it means? The Association Press is the name of the official publishing firm of the Young Men's Christian Association. The chief officers of the Association decide on the books that are to be issued by their publication house. This house recently issued a book entitled *Religion: Whence and Whither*, by Clifton Macon, D.D. Of this book a reviewer for an evangelical journal has the following to say:

The prophet Jeremiah says that the word of God is "like a hammer that breaketh the rock in pieces." This book also is hammer: it hammers the Bible itself; it hammers the church, it hammers the creeds. It is destructive throughout, leaving the work of reconstruction to "The Next Reformation," which is bound to come soon, revamp the Scriptures, simplify the creeds to the formula, "We believe that God is our Father; that Jesus hath revealed Him, and that the Holy Spirit worketh in all the world," and make this profession of faith the door of entrance to the church, which would be a kind of ecclesiastical Noah's Ark for "on that statement Catholic, Protestant, Unitarian and Jew could unite and minor questions could be left to individual opinion."

We can remember the time when the Y. M. C. A. was a very spiritual and evangelical organization, whose chief purpose was to bring young men to a saving knowledge of Jesus Christ and to keep those firm who had already committed themselves to Him. It did not in those days "hammer" the church, but worked in harmony with it. It stood four-square for the whole Bible. Alas! in recent years it seems largely to have become secularized. And now its publication house places its imprint on the title-pages of books like the one named above. Surely the self-sacrificing founders of the Y. M. C. A. never meant that the organization should be diverted from its evangelical position. How many institutions of our land, originally founded by evangelical men, have capitulated to the superficial Modernism of our times, and are thus being robbed of their spiritual power. No wonder so many souls today are crying out for some assurance of truth, and do not know where to find it!

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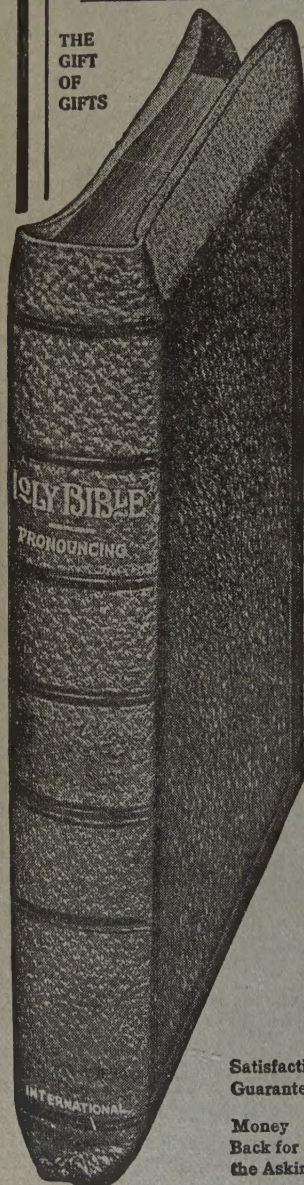
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15 And the LORD God took the  
man, and put him into the garden of  
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